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OF

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By WILLIAM TAIT, SURGEON,

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DIFFERENT CLASSES OF PROSTITUTES.

I. Brothel-Keepers ..... P. 46
Opinion which they entertain of themselves 47
Manner in which they make their Money 48
Their want of Sympathy towards the Girls under them 54
Their Husbands or Fancy Men 56
Their Dress and Appearance 57
General Observations on their History 61
II. Femmes Galantes 63
III. Prostitutes who Board and Lodge in Public Brothels 69
IV. Prostitutes who have no regular Lodgings 73
V. Procuresses 75
General Remarks 77

CHAPTER III.

ON THE CAUSES OF PROSTITUTION.

Preliminary Remarks 81
I. Natural Causes.
Licentious Inclination 83
Irritability of Temper 85
Pride and Love of Dress 87
Dishonesty and Desire of Property 90
Indolence 92
II. Accidental Causes.
Seduction 94
Inconsiderate and Ill-assorted Marriages 100
Inadequate Remuneration for Needle and other kinds of Work in which Females are employed 107
Want of Employment 110
Intemperance 115
Poverty 119
Want of proper Surveillance of Servants by their Masters and Mistresses 121
Ignorance, or defective Education and religious Instruction 124
Bad Example of Parents 127
Want of proper feeling and kindness on the part of Parents towards their Offspring, and harsh treatment of other near Relatives 132
Attendance on Evening Dancing Schools and Dancing Parties 135

Theatre going ..... P. 137
Desecration of the Sabbath 141
The publication of improper Works and obscene Prints 144
The countenance and reward which is given to Vice, and the small encouragement to Virtue 145
Concluding Remarks 149

CHAPTER IV.

ON THE CONSEQUENCES OF PROSTITUTION.

General Remarks 153
I. Effects of Prostitution on Prostitutes themselves.
1. It depraves their Minds and Affections 155
2. It deprives them of the enjoyment and sympathies of Society 159
3. It involves them in the most abject Poverty and Wretchedness 161
4. It subjects them to the most loathsome and painful Diseases 164
5. It brings upon them premature Old Age and early Death 168
II. Effects of Prostitution upon Society.
1. It is a source of disappointment and grief to the Parents and Friends of the unfortunate Females who pursue it 172
2. It corrupts the Morals of the Young, and leads them on to Licentiousness 175
3. It leads on to Stealing and Dishonesty 180
4. It brings Ruin and Disgrace upon those who countenance and support it 182
5. It spreads contagious Diseases amongst private Families, which often extend their ravages to those who are innocent 187
6. It gives rise to Family Jealousies and Disputes 191
Concluding Observations 193

CHAPTER V.

ON THE MEANS TO BE ADOPTED FOR THE SUPPRESSION OF PROSTITUTION, AND FOR REFORMING ITS UNFORTUNATE VICTIMS.

Introductory Remarks 199
I. Means to be adopted for the Suppression of Prostitution.
1. Attention to the Causes of Prostitution an indispensable step to improvement 205

2. Prostitutes must necessarily be banished from the Public Streets.....P. 218
3. Necessity of the Interference of the Magistrates and Police authorities 225
4. Magistrates ought to be invested with summary powers to Suppress Houses of Bad Fame, and to convict and punish Brothel-Keepers, Procuresses, and others pandering to a life of Prostitution..... 236

II. MEANS TO BE ADOPTED FOR REFORMING THE VICTIMS OF PROSTITUTION.

1. Advantages to be derived from Magdalene Asylums..... 241
2. A comparative View of the Success which has attended the exertions of these Charities..... 247
3. Observations on their Management and Situation..... 251
4. Their Inadequacy to accomplish all that is desirable, and Suggestions as to how they may be rendered more efficient..... 262

Concluding Observations..... 268

INTRODUCTION.

THE Author of the following pages can hardly fail to anticipate, on the part of those who peruse them, some diversity of opinion as to their character and tendency; and he accordingly feels himself called upon to make an explicit avowal of the motives by which he has been actuated, and of the practical purposes at which he has aimed, in the present publication. An explanation of this kind is specially called for, inasmuch as the subject treated of has seldom been urged upon the attention of the public, nor exhibited in all its painful associations. There is, moreover, with a large portion of the population an unfortunate sympathy with those degrading indulgences, which are, in this volume, spoken of in terms of unqualified condemnation. And even among men of nobler sentiments there is a melancholy insensibility manifested, in reference to an *evil* which ought not only to awaken their commiseration, but call forth their most vigorous exertions, with a view to its diminution, or complete extermination.

In such a state of things—in which there is, on the one hand, a deliberate and systematic support of the evil complained of; and, on the other, a heartless indifference which expends itself in a mere transient wish, without leading to any practical result—it were no matter of surprise if a work like the present should, on its first announcement, meet with an unwelcome reception, or even give rise to some misapprehension as to the motives and intentions of the author. The human mind, when it has long been familiar with an existing evil, comes at last contentedly to endure it; and will even behold with a jealous eye any attempt, however well meant, that would threaten its overthrow. The apathy which has been so generally manifested as to the evils of prostitution, and the feebleness of the efforts that have been made to obviate them, cannot be accounted for except upon some such principle as this. For it is a lamentable fact, that, while the sympathies of the public have been awakened—their exertions drawn forth—and their resources liberally applied in promoting other philanthropic schemes, having for their object the alleviation of human suffering and the positive advancement of the moral and physical well-being of the species—this *mystery of iniquity*, more ruinous in its tendencies, and more fearfully disastrous in its effects, than any other kind of crime, has in a great measure been overlooked; while its unhappy victims have been left to sink into the grave in thousands, unpitied and unlamented, in a state of wretchedness that no

language can delineate, and no imagination can conceive!

Independently altogether of the agonizing religious considerations which cannot fail, in every reflecting mind, to associate themselves with the present condition and future prospects of those neglected and miserable beings—the generous heart will see enough in their purely physical and social condition to excite its pity and arouse all its finer feelings. And it can scarcely be doubted, that, if the same attentions were devoted to the subject, and the same exertions made to remedy the evil, which are so readily extended to other objects of benevolence, there would very soon be a marked change in the character of our urban population. Institutions would speedily be in active operation, which would not only do lasting honour to their founders, but restore to their true moral position, and unite with the sympathies and blessings of society, multitudes of the despised and degraded outcasts of the weaker sex.

The prominent object of this volume, therefore, is to bring the evils of prostitution before the public in such a way as to lead men to form something like a correct estimate of the extent to which they have grown in the heart of our city, and of the fearful degradation of character necessarily connected with them. The author will not indeed consider his object accomplished, unless the facts which he has unfolded tend to the positive adoption of the means which he has suggested, or to

others more efficient, for the purpose of purifying our metropolis from the deadly pestilence which has so long stained the page of its moral history. It may perhaps be thought by some, that he has conducted his inquiries upon a principle too circumstantial; and that, if he has not implicated individual character, he has at least spoken with unnecessary freedom of certain classes. To such individuals he would say, that a searching inquiry and detailed statements are essential, in order to give the public any thing like an accurate impression of the desolating effects of this system of ungodliness; and as to implication of character, he would only say, that he has laboured with scrupulous solicitude to avoid personalities, or even the most distant insinuation that could bring under suspicion, or subject to impeachment, the reputation of any man. But, if it be true that an evil fatal to the peace, and destructive of the present and eternal well-being of immortal souls, is partially supported and upheld by men whose position in society should afford a satisfactory guarantee against a morality so lax, and a practice so degrading, it may well be questioned whether their rank should allow them to pass unchallenged and uncondemned. Let it not for a moment be understood, that the author's intention is to hold up to ridicule or contempt any class of men whatever; or that he is influenced with aught like a malicious design to expose their frailties. But in speaking of the evils of prostitution, with a view to the application of a remedy, he is called upon to state, as a

matter of course, in what way these evils are maintained and perpetuated, that the difficulties to be overcome may be clearly perceived, and suitable means adopted for their reduction or removal.

The author, is aware that many individuals disapprove altogether of any publication of this kind, on the ground that the disclosures necessary to be made are apt to minister to an already vitiated taste, or to familiarize the minds of the young and inexperienced with subjects that have a tendency to mislead or deprave them. Suppose this argument were admitted to have some force, what, it may be asked, is to be done with a system so debasing in its nature, and so ruinous in its results? Is it better to suffer it to go on perpetuating itself, and contentedly to behold it carrying down its thousands to a gloomy grave, and into a still gloomier eternity, than to make a determined effort to resist its progress, simply because such an effort may *perhaps* minister to a vitiated appetite, or exert a deceitful influence on the mind of some thoughtless youth? Even on the supposition that some wretched man may be rendered more miserable, or some hopeful youth may have his moral principles shaken, still the evil to be remedied is of so gigantic a nature, that its arrestment would not be too dearly purchased, were the supposed consequences necessarily connected with it. But it may after all be a question, whether such an idea be not visionary. Would a disclosure that could be offered with any

degree of consistency to the public, tend to deprave still more the taste of that man who has already abandoned himself to sensual gratifications—and who is in the daily practice of associating with individuals whose conversation and habits constitute the very essence of impurity? Or is a man who has partially gone astray, but who still retains some sensibility of moral sentiment, likely to make a more rapid descent, when his path is seen to be strewed with the melancholy remains of human victims? Or shall it be affirmed, that a youth—as yet uncontaminated with the vices of the world, and whose mind has been disciplined to soundness of thinking—would experience any other sensation than that of horror at the exhibition of human folly and guilt? There is indeed a species of composition in which the guilt and folly of man are pretended to be held up to ridicule, but which is at the same time associated with a kind of seductive fascination that is apt to qualify or palliate the criminality with which it is connected. But when the obvious solicitude of the author is, not to commend the follies and aberrations of men, by connecting them with any showy or deceitful accompaniments, but to deplore their baneful effects, and earnestly to desire the moral reformation of society—then will his serious intentions be likely to commend his subject to the faithful consideration of his readers, and secure the cordial co-operation of the disinterested and the good.

It is to be regretted that the sentiments, in reference to this subject, openly avowed by some of the Continental writers, should have found any advocates in this country—namely, that the existence of prostitution is necessary in the present imperfect state of society, in order that the virtuous may be protected from insult and outrage. This argument is easily disposed of, and is treated at some length in the body of the work, so that it is unnecessary to dwell upon it here. Whatever allowances a man may be inclined to make for human imperfection and error, the requirements of the divine law are inflexible, and can never be brought from their high position to meet the weakness and limited obedience of man. It cannot, indeed, be asserted, that the crime of prostitution will absolutely cease during the present state of things; but it may unhesitatingly be asserted, that any thing like an attempt to palliate or justify that crime, is a trangression of the holy law, dishonouring to God, and holding out an inducement to the indulgence of every depraved and unruly passion.

The author of the following pages begs it to be distinctly kept in view, that he has been influenced by the best and purest motives in preparing them. And he fondly hopes, that, whatever opinion may be formed of the general merits of the book, he will at least be allowed credit for honesty of purpose and singleness of aim. He would even venture to express a hope that many individuals, impressed with the importance of the

task to be accomplished, will cheerfully come forward with all the weight of their personal and relative influence, and cordially unite in endeavouring to rescue from a miserable and untimely death, multitudes of deluded fellow-mortals. And, if it be considered what fearful desolation has been made by this prevailing vice in families once virtuous and happy—what tender and affectionate bonds of union have been dissolved—and what bright prospects have been blasted—surely no strenuous argument can be necessary to convince the Christian philanthropist of the obligation under which *he* lies to advance the object of the present appeal.

The author will consider his labour well bestowed, and his exertions amply remunerated, if, through his instrumentality, the public shall be made to think more seriously, and to act more vigorously, in regard to a subject which he considers of infinite moment, connected as it obviously is with the present interest and the everlasting destiny of no inconsiderable portion of the human race.

In conclusion, the author has to acknowledge his gratitude to all those gentlemen with whom he had occasion to correspond regarding the subject treated of in the last chapter of the work. To James Leach, Esq., Female Penitentiary, Pentonville, London, and John Wright, Esq., Magdalene Asylum, Glasgow, he lies under particular obligations, for the prompt, full, and satisfactory manner in which they answered his commu-

nications. In regard to the style and arrangement of the volume, the author has to crave the utmost indulgence of his readers. The illustration of many of the topics alluded to, is also imperfect. This arises in some instances from the difficulty of acquiring accurate information; in others, from a desire to avoid entering too minutely into the detail of an indelicate subject; and chiefly from a wish to preserve the moral purity of the work.

EDINBURGH, *October* 1840.

CHAPTER I.

ON THE EXTENT TO WHICH PROSTITUTION PREVAILS IN EDINBURGH.

Definition of a Prostitute—Difficulties to be encountered in determining the Number of Prostitutes in Edinburgh—Number of Prostitutes—Probable Number of Sly Prostitutes—Prostitution amongst Servants, and the manner in which they pursue it—amongst Married Females—amongst Strangers who arrive in town from places at a distance—The localities of Public Brothels—The Ages of Prostitutes—Places from which Prostitutes come to Edinburgh—General Observations on the History of Prostitutes.

DEFINITION OF A PROSTITUTE.

Before any conclusion can be arrived at relative to the extent to which prostitution prevails in the capital of Scotland, it is necessary to understand distinctly what is implied by the term. There is a distinction between the terms prostitution and prostitute, besides that which exists between a certain course of conduct and the individual who follows it. By prostitution is understood merely an act; while prostitute is always employed to denote a person who habitually follows the course of conduct implied in successive acts. Prostitution may arise from various causes; but by prostitute is generally meant a person who openly delivers herself up to a life of impurity and licentiousness, who is indiscriminate in the selection of her lovers, and who depends for her livelihood upon the proceeds arising from a life of prostitution.

There is, besides the class to which this definition properly refers, a very large number of females in Edinburgh, who deliver

themselves partially up to a wicked life, and who are equally reprehensible in their conduct and polluted in their morals, although professedly following other avocations. These belong generally to the class of dress-makers, sewers, bonnet-makers, book-stitchers, shop-girls, and house-servants. This class may perhaps be even more numerous than the former, to which the definition properly applies; but its real number can never be determined, as they pursue their course of wickedness in so sly and hypocritical a manner, as to defy the possibility of detection. The different ways in which they ply their calling, will be particularly alluded to in a subsequent part of the present inquiry.

DIFFICULTIES TO BE ENCOUNTERED IN DETERMINING THE NUMBER OF PROSTITUTES IN EDINBURGH.

Prostitution having been acknowledged on all hands to be a great and increasing evil, it is somewhat surprising that no attempt has been made by the official authorities to inquire into the extent to which it prevails. A crime which, in the capital alone, requires for its support a sum equal to about £200,000 yearly, and which causes so many bankruptcies, and ruins and depraves the character of a fourth part of the rising population, is certainly not unworthy of their serious consideration. The want of all documents of an official character, renders the present attempt somewhat difficult and laborious. In Paris, where a regular register is kept of all who are permitted to follow this iniquitous calling, and who have to appear at short intervals to be examined as to the state of their health, there is, comparatively speaking, little or no difficulty in ascertaining at any time the precise number that may exist in that city. In this country, however, there are no such data; and any one desirous of information on this important subject, must make diligent inquiry for it himself. The almost daily variations which occur in the number of prostitutes, will render the best attempt uncertain and unsatisfactory. In summer, for example, there are a third part fewer than in winter; and in autumn the number is still further diminished. Besides these periodical changes, there are occasions in which the number of prostitutes in Edinburgh

is considerably diminished or increased. During Musselburgh races in summer, there is a large influx from Glasgow and other large towns; while many leave Edinburgh for the west at the time of the Ayr races. The greatest change which perhaps ever took place at any period was observed in 1839, at the time of the Eglinton Tournament, when about one-half of the prostitutes then in Edinburgh left for Glasgow and the provincial towns and villages in the west of Scotland. A few English prostitutes visited Edinburgh shortly after that memorable event, in company with a gang of the swell mob; but after one or two efforts at swindling gentlemen, who had been attracted into their company, they again departed for London. With the exception of these, very few returned for some months after the Tournament, which put some of the Dames de Maison to so much inconvenience, that they were on several occasions obliged to offer very high premiums to sewing girls and others to frequent and sleep in their houses. The great decrease in the number which took place at the time of the Tournament, was not again made up till about the month of December; and the number was not completed by a return of those who had "gone a-gypseying" on that occasion, but by an influx of strangers; partly by servants thrown out of place at the Martinmas term, partly by strangers from the country in search of places, and partly from exchanges between the "respectable" houses in Glasgow and those in this city. It will therefore be obvious, that, while such fluctuations do occur, it is possible only to give an approximation to the truth. The absolute truth can never be obtained. On this understanding the author will now proceed to state the result of his own investigation, relative to the number which may exist in Edinburgh.

NUMBER OF PROSTITUTES IN EDINBURGH.

Inquiry has been made in various quarters where information was expected to be obtained on this point; but the answers received are so vague and unsatisfactory that no reliance can be placed on them. One individual estimated the number of prostitutes at 6000, and another as low as 300. The former

grounded his opinion on a vague report, which has been in the mouths of many, that Edinburgh has more prostitutes in proportion to its population than either London or Paris, which will be shown by and by to be without foundation, as Edinburgh is in point of number far beneath both these cities. The latter founded his opinion on what he had witnessed on the streets of the town, and calculated that more than two-thirds were to be seen there every good night between the hours of eight and eleven o'clock. It is not necessary to show the fallacy of this mode of reasoning, as it is self-evident that the number seen at a time is no certain indication of the number that actually exists. Captain Stewart of the Police Establishment, who is the best authority on all subjects relating to blackguards of every description, confessed that he could give no opinion on this subject. One individual only out of twenty who were applied to, has been able to give an opinion near to the truth—*viz.* the Treasurer of the Magdalene Asylum; and he has estimated them at about 800. This, it will be immediately shown, is very nearly the number of those who depend solely on the wages of prostitution for a livelihood.

The method which has been adopted in the present inquiry was to ascertain, first, the number of brothels that were in the city, and then the number of girls that were kept in each. Besides these, there are many, in private lodgings and living with friends, who frequent houses of assignation. The names of most of this latter class have been procured, and consequently their number ascertained. The number of houses of bad fame, including houses of assignation, licensed taverns, and eating-houses, where improper conduct is tolerated, amounts to about two hundred. The average number of girls who board and lodge in these houses, independent of those who occasionally sleep there, or visit them with their *cowlies*,* is about three to each, making the num-

* The word *cowly* is a cant term, used by prostitutes to denote a lover of a particular description. It is never applied to their *spoony* or *fancy* man, but to all others who pay their addresses to them. It is probable the term is derived from the substantive "*cowl*," signifying a monk's hood; and the expression is applicable to the lovers of these girls, from the circumstance of many of them visiting their lodgings in disguise.

ber necessary for the supply of those dens of vice about 600—the number in private lodgings, in rooms of their own, or living with friends, is about 200; amounting in all to about 800, or about one to every eighty of the adult male population. In London there is one for every sixty; and in Paris, one for every fifteen. Edinburgh is thus about twenty-five per cent. better in point of morality than London; while the latter is about seventy per cent. better than Paris! And what is to be said of the chief city of the United States of America—of the independent, liberal, religious, and enlightened inhabitants of New York? It will scarcely be credited that that city furnishes a prostitute for every six or seven of its adult male population! Alas! for the religion and morality of the country that affords such a demonstration of its depravity. It was not surpassed even by the metropolis of France during the heat and fervour of the Revolution, when libertinism reigned triumphant, and the laws of God and man were alike set at defiance.*

It may be objected by some, that the inhabitants of Edinburgh, being professedly a religious people, have more respect for their characters than to expose themselves publicly on the streets, while they nevertheless incline to, and in fact do follow, a life of prostitution in a sly and secret manner; whereas, in France and America, all who choose to follow a life of this kind do so openly and fearlessly, and that this is the chief reason why prostitutes appear to be more numerous in these countries. So far from this being an extenuation of the crime, or in favour of the morality of the inhabitants of these nations, it is directly the reverse, as nothing could be advanced more unfavourable to the morality of any city or nation, than that they were so hardened in their wickedness as to appear publicly on the streets without experiencing any degree of shame.

* The manner in which these calculations are made is as follows:—The one-half of the population of these cities is supposed to be males—a third part is subtracted from this number, as being either too young or too old for exercising their procreative functions—and the remainder is divided by the number of public prostitutes in each city. The number of prostitutes supposed to exist in Edinburgh is 800; in London, 8000; in Paris, 18,000; and in New York, 10,000—which gives the proportions above stated.

Allowing, however, that it were the case as stated regarding Edinburgh, there is every reason to believe that there are as many sly prostitutes in the other cities mentioned as in it; for the number given is taken from those who not only appear publicly on the streets, but who accept of the addresses of all who present themselves to them, and who live entirely on the wages of prostitution, and therefore fall properly under the definition of Prostitute, which has been already given. After stating that it had been satisfactorily ascertained that there were upwards of 10,000 abandoned women in the city of New York, the Rev. Mr M'Dowall, chaplain to the New York Magdalene Asylum, goes on to say, "Besides these, we have the clearest evidence that there are hundreds of private harlots and kept-mistresses, many of whom keep up a show of industry, as domestics, sempstresses, nurses, &c., in the most respectable families, and throng the houses of assignation every night. Although we have no means of ascertaining the number of these, yet enough has been learned from the facts already developed, to convince us that the aggregate of these is alarmingly great; perhaps little behind the proportion of the city of London, whose police report asserts, on the authority of accurate researches, that the number of private prostitutes in that city is fully equal to the number of public harlots." A similar statement is made by Duchatelet regarding the number of private prostitutes in Paris; so that Edinburgh is not worse in this respect than other cities.

PROBABLE NUMBER OF SLY PROSTITUTES IN EDINBURGH.

This, as has already been observed, is a question of considerable difficulty and uncertainty. There can be little doubt, however, that secret prostitution prevails to a very alarming extent; the causes of which will afterwards be more particularly investigated. It may be considered uncharitable to suppose, what may nevertheless be confidently asserted as a fact, that about one-third of those girls engaged in sedentary occupations, at one time or other deliver themselves up to this wicked life. Some, it is true, are more prone to it than others; and while some make it a regu-

lar habit, others do so only at certain periods, when they are either out of employment, or find their scanty earnings inadequate to gratify their ambition for fine dress; and the greater part of them may be more discriminate in the selection of those whom they admit into their company .than common prostitutes are, though in other respects they are equally abandoned.

Suppose, then, that there are 2000 females engaged in sedentary employment, a third part would give a little more than 660 sly prostitutes belonging to this particular class; add to this 300 servant girls, which is the lowest calculation that can be made, and 200 women who are either widows or have been deserted by their husbands—and the number of sly prostitutes together will amount to 1160 and upwards.

This calculation rests in a great measure on supposition; but were the truth precisely known, it would perhaps present things in a still more unfavourable aspect. The proportion of the number supposed to exist is quite correct, although that number itself may be far beneath the truth. Out of 300 sewing and book-stitching girls whose history has been ascertained, 130 are known to deliver themselves partially up to a life of prostitution. It follows, therefore, that if the whole of these particular classes of girls are equally immoral—and there is no ground to suppose they are not —one-third of the whole must be secretly prostitutes. The principal error, then, in the present calculation is, that too high or too low a number of these girls is assumed. But no one in any way acquainted with the number of sewers of all kinds that do exist, will feel inclined to say that 2000 is too high a supposition.

The number here supposed is not intended to include all who are in any way connected with needlework. There are a considerable number of respectable individuals, who, from some vicissitudes of fortune, have been so reduced in their worldly circumstances, as to be compelled to resort to this kind of employment in order to procure a livelihood. These, of course, are not included in the number. Besides these, all who are established as milliners, stay-makers, and dress-makers, are excluded. The calculations above have reference chiefly to the thoughtless females in the employment of these individuals, and who are almost all the

children of people in the working classes of society, which will be shown by and by to be the principal reason why they resort to a life of prostitution.

PROSTITUTION AMONGST SERVANTS, AND THE MANNER IN WHICH THEY PURSUE IT.

Prostitution amongst servants is a very aggravated and unsuspected evil. Strangers, and often characters of the worst description, are by this means admitted into the houses of respectable families, where thefts, to a considerable extent, are not unfrequently committed. So many cases of this kind have come to the writer's knowledge, that he considers it his duty to disclose all that he knows to the public of those unjustifiable practices, and by this means put many on their guard who are unconsciously exposed to this evil.

It has already been observed, that there may be about 300 servants in Edinburgh who deliver themselves up more or less to a life of clandestine prostitution. Three hundred families are thus at the mercy of unprincipled domestics, and are liable to have their property destroyed or carried off by individuals who have been admitted into their dwellings without their knowledge or consent. Were all who are admitted acquaintances of the girls, who are accessary to their entrance, there might be some plea in mitigation of the crime, or rather less danger of loss to the masters arising from it; but girls who are thus disposed, in general admit only those whose names and callings are at first utterly unknown to them. Their object in preferring strangers is, that they run less chance of being detected in their evil conduct, and that they may use greater liberties, and be enabled also to conceal their own names. Although girls do not in general admit the same individual oftener than once, instances sometimes occur where improper intercourse is carried on by the same parties for a considerable period. Thus, a student of law was known to have slept in a gentleman's house with a servant, (who was left in charge of the premises,) for four months during summer, while the family were in the country; and, during all that period, nei-

ther of them asked or knew the other's name. A medical student, in passing along a fashionable street in the New Town, received a very significant and friendly nod from a servant girl. After surveying her for two or three moments, he entered into a familiar conversation with her, which terminated in an invitation to enter by the area door into the house of her master, whom she represented as a quiet old gentleman. He experienced the kindest treatment from the girl, who appeared all anxiety to render him comfortable and happy, by giving him plenty to eat and drink. He soon found himself so much at home that he felt no inclination to go farther that evening, and proposed stopping all night, which was readily assented to. Their acquaintance was kept up by occasional visits for the space of two years. A similar intimacy was formed in the same street by a girl and a person having the appearance of a gentleman, which terminated in his being detected putting a dozen of silver spoons into his pocket. Circumstances which afterwards occurred, showed that there was good reason to believe that this was not the first act of theft which he had committed in the same house. Another girl was known to have formed an acquaintance with a well-dressed and mannerly person, an utter stranger to her, with whom she lived on terms of the greatest intimacy for several months, receiving from him one and sometimes two visits a-week. He suddenly gave up this intercourse, without any apparent reason. In the course of three weeks after, the house was broken into, and several articles of value taken away. No key was found by which the robber could be detected; but a silk handkerchief had been left, which the girl knew belonged to her sweetheart, and which could only have been brought there by him or some one with whom he had had communication.*

* The following paragraph from the *Scotsman* of 11th April 1840, shows the manner in which such conduct is commenced and carried on:—"*High Life below Stairs.* On Thursday night last, a servant girl in a gentleman's employment, residing at the Dalkeith road, obtained leave to visit Cooke's Circus. Another girl, who had once been employed in the same house, accompanied her; and, when the Circus dismissed, both were accompanied homewards by two youths, whose *gentle* breeding had failed to confer good judgment. It was past midnight ere the first-mentioned fair, in company

The number of those, however, who adopt this method, though in itself considerable, is small in comparison with that of those who pursue the same wicked course by different means. More than three-fourths of the servants addicted to this scandalous mode of living, have no opportunity of inviting their lovers to their masters' houses; and, consequently, must either meet with them in the open air, or make appointments with them in the houses of assignation. It is painful to reflect on the indubitable fact, that the hours of the Sabbath, which are set apart for divine service, are those generally selected for these immoral appointments; and what renders the crime still more detestable is, that it is not unfrequently cloaked by the semblance of religion; for, while they lay aside all reserve of modesty, and manifest the utmost contempt for the sacred precepts which the Bible contains, it is carried openly in their hands, as if it were their sole desire to be guided by its invaluable injunctions. Hypocrisy is a charge which has frequently been brought against the Scottish nation; and certainly, were it as well deserved in all cases as in those just alluded to, there would be good ground for the charge. It is a notorious fact that servants, under the pretence of going to church, obtain leave from their mistresses for several hours on the evening of the Sabbath, with no other intention on their part than to spend it in the haunts of wickedness. No fewer than twelve different girls have been known to frequent a certain house during the course of the Sabbath. Suppose, then, that as many visited each of the other houses of assignation, the number spending the evenings of that holy day in these unhallowed practices would amount together to several hundreds. They frequently deliver

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with the other parties, reached her dwelling, and the door was locked against her entrance. A window at hand afforded the means of entrance; and by it the whole party went into the house. A watchman, however, was on the alert; and allowing time for the first suspicion of alarm to pass, he rang the bell, and informed the family of the circumstance. Escape was impossible; and, in the consternation and confusion of the moment, they were detected regaling themselves with Madeira, rum, &c., which the servant had brought from her master's stores. The offenders were all hurried off to the Police-Office, and were brought up before the Sheriff on Saturday. The male offenders, who are students, were liberated, in order to be admitted as evidence against the girls, who were re-committed under a charge of theft."

themselves up to those habits without detection for a series of years. One girl, for instance, the servant of a highly respectable family in Leith, has been known to frequent a certain house in Edinburgh every alternate Sabbath evening for a period of four years; how long before has not been positively ascertained, though it is certain that she was in the habit of going to the same house previous to that time, when it was kept by a different person from the present occupant.

These remarks are intended to apply more particularly to the common class of servants; but there is good reason to believe that some of those holding more respectable situations, such as housekeepers and ladies' maids, do also frequent improper houses. For example, a gentleman, who was himself immoral in his habits, was not a little surprised when he called one evening at one of the houses of assignation, to have his own housekeeper introduced to him as a lady newly arrived from the country. A young gentleman received intimation from a friend, that he suspected his father's housekeeper was not so virtuous as she ought to be, and hinted that if he would visit a certain house on an evening mentioned, and ask for Miss ———, (the false name by which she was known there,) he would likely have her introduced to him. He acted according to this suggestion, and found every thing as it had been represented to him. At the present time, a gentleman's housekeeper in ——— Square, is in the habit of meeting with a gentleman of the bar, twice a-week, in a house in ——— Entry; and another gentleman frequents another house in town, in company with his own lady's-maid. Numerous examples of a like nature might be given; but these are sufficient to attract attention to this particular kind of prostitution, and guard respectable families from admitting to responsible situations those so unworthy of their confidence.

PROSTITUTION AMONGST MARRIED FEMALES.

When one looks around and reflects on the many unhappy and ill-assorted unions that are thoughtlessly formed, when the temper and other conditions of the parties are such as are sure to engen-

der strife, it is quite possible to conceive that neither party would faithfully fulfil the vows which they mutually took upon themselves at the marriage altar. It is, however, more difficult to conceive how individuals, apparently formed for each other by nature, and adapted by circumstances to live in harmony and happiness, should so far forget themselves as to lose sight of the solemn obligations they voluntarily entered upon, to love, cherish, and preserve uninterrupted fidelity towards each other. Yet facts have occurred to show that even the most auspicious circumstances in a married life are not a sufficient guarantee against impurity, unless the parties are actuated by a powerful religious principle. It is not intended at present to allude to the causes of the crime of prostitution among married women, else it might easily be explained how evils of this kind do occur. It is only necessary at present to convey some idea of the extent to which the crime itself prevails, reserving farther comment for a future part of the work. Two hundred have been supposed to be about the number of married women who are addicted to a life of prostitution. By this number must be only understood those who are in the regular habit of visiting houses of assignation, or other places of appointment, with gentlemen who are not their husbands. Most of these females are married to men considerably below the rank of those with whom they are in the habit of meeting. Out of twelve who frequent four different houses of assignation, and whose histories have been carefully ascertained, five are wives of young men who attend in shops, or have shops of their own; one the wife of a solicitor; one of a cabinet-maker; one of a joiner; two, wives of painters; one of a butler; and one the wife of a waiter in a tavern. All these, it is believed, confine their appointments to one gentleman, although, as is generally alleged by the girls who know them, they would refuse the addresses of no person who would pay them well. Eight of these women were, before marriage, sewers or straw-hat makers; one a lady's-maid; one a chamber-maid in a hotel; one a bar-maid; and one the daughter of a respectable merchant. Most of these women, so far as is known, live comfortably with their husbands; and almost all of them are the mothers of children.

Poverty is no check to this species of crime. Indeed, it seems to increase in proportion to the pressure of want and starvation. Where one is known to follow a life of prostitution in the less impoverished ranks of society, two or more will be found to do so in the most destitute classes. Destitution appears to be an evil which removes every barrier of restraint, and breaks up all order, and all regard for the laws of morality and religion in the class of society where it is most severely felt. In some lodging-houses, where six or eight beds are crowded into one or two small apartments, and where twenty or more wretched beings are congregated together, all exhibiting an extreme degree of indigence, it is no unusual thing for married men and women to sleep promiscuously together; or should any woman be present unaccompanied by her husband, it is not uncommon for her to offer to sleep with any man who would pay the expense of her night's lodging. Some have been known in these lodging cellars to rise from the side of their husbands, when they knew they were asleep, and spend the greater part of the night in an adjoining bed with a different individual. Others, again, adopt another method, and pursue their calling in the open streets, or some of the less frequented lanes or walks in the suburbs of the city. Some mothers, after putting their children to bed, lock the door of their dirty and uncomfortable dwellings, and stroll the streets from night to morning for the purpose of earning as much as will suffice to meet the necessary wants of life for the ensuing day. This class have a particularly dirty and wretched appearance, and are familiar to every one who has had occasion to traverse the streets after midnight. Many are the insults which these wretched creatures receive from passengers and the police; but how few feel or know the difficulties they have to contend with, and that theirs is no calling of pleasure or choice, but one of dire necessity! However unjustifiable and immoral their conduct may at present be, the cause which has compelled them to have recourse to it, might in many be traced to circumstances over which they had no control. They may have been deprived of the means of subsistence by the death of a husband; or, what is still more common, the husband, under the pretence of leaving in search of employment, may have deserted a confiding partner

and a helpless family, and never again deigned to make inquiry after them, or send a penny to keep them from starvation. Considering the frequency of such occurrences, it need surprise no one that the streets swarm with creatures of this description. Those acquainted with the desperate circumstances in which hundreds are situated, will rather be surprised that there are so few. These will again be alluded to in the Chapter on the Different Classes of Prostitutes.

When the peculiar circumstances of the poor, and the many distressing conditions which constantly attend them, are taken into consideration, the causes which compel them to a life of prostitution become very obvious. It is somewhat different, however, with the wealthier individuals immediately to be alluded to. Riches and education are supposed by many to be a complete check to this species of crime. The following facts will show the absurdity of such a supposition. Have riches any effect in restraining the desires of the male sex? Has education ever been able to do so? It is an incontrovertible fact, that wealth, instead of restraining, is a powerful incentive to this sort of wickedness. It may be confidently asserted, that the rich are mainly instrumental in the ruin of three-fourths of the girls who betake themselves to the streets. Although education is carried to the greatest extent in the higher classes of society, it by no means follows that it is a sure preventive of the evil; for the more learned, the more prone are many individuals to give free vent to their passions, as is exemplified in various classes of students, particularly those of law and medicine. If, then, riches and education be ineffectual in checking vice in the male sex, why imagine that it is all-powerful in the female? In general, it may be observed of the latter, that they set an example of virtue in this respect well worthy of imitation by the former; and although all have not the same command over their propensities, as the following details will plainly show, the female sex are upon the whole worthy of an approbation to which the other have no claim. The facts now to be narrated may be looked upon as an exception to the rule by which the softer sex are generally actuated. The well authenticated cases of the kind which have come to the knowledge of the author, are few in num-

ber; and, as no perfect idea can be formed of the manner in which individuals practise it, it is considered necessary to give a brief outline of the circumstances attending one of the cases.

A tall and handsome-looking gentleman, bred to one of the learned professions, in walking one evening in the direction of Laurieston, was accosted by a young woman, apparently belonging to the lowest class of prostitutes. As he had just met with a considerable pecuniary loss by a decision of the Court of Session, he was in too low spirits to take any notice of her farther than telling her to be instantly off with herself. She, however, continued following him at the distance of a few paces, and occasionally approached so near to him, that he was almost induced to strike her with his cane. At last, she again accosted him in so pleasing a tone, that he could not help surveying her more narrowly. She was dressed in a clean, though apparently well-worn printed frock, with a low body. Her neck was partially covered by a narrow silk handkerchief, which was tied by a knot in front. Her head was covered by an old coarse straw-bonnet, crossed by a *single* riband, which bound the front very close to her face, so that he found it impossible to obtain a complete view of her features. Altogether, she had the appearance of one who had seen better days, and whose present circumstances were more to be pitied than envied. Thinking perhaps that she had been compelled, like many others, to adopt a life for which she had no particular relish, in order to support herself and perhaps an aged mother, he offered her a little money, and expressed a desire that she would go home and purchase something with it for supper. To his great astonishment, she refused to accept of the proffered gift. This being so much at variance with the known avidity of this particular class of characters, he felt much at a loss how to interpret it. Was the non-acceptance of so small a gift to be imputed to her natural pride? or was it an artifice of some greedy and unprincipled girl, to extort from him by other means a larger sum? With so many conflicting impressions on his mind, he could not refrain from making some inquiries regarding her history, hoping thereby to discover something to keep up the pleasant feeling which the interview had excited, and of which he felt himself

so much in need in his present depressed state of mind. In order that there might be less interruption to their conversation, and not being over desirous to be seen by any of his friends in such suspicious company, the gentleman proposed a walk round the Meadows. She baffled all his inquiries to discover who she was, and what had induced her to follow a life attended with so much sorrow and bodily suffering. She was equally silent as to the particular occupation in which her friends were employed, and whether or not she was so destitute as to be obliged to stroll about the streets in the evenings. After having fruitlessly exhausted his mind by endeavouring to discover some clue to her history, and having returned to the entrance to the Meadows, he asked her if she knew any house in the neighbourhood where they could retire for some refreshment, which she answered in the negative. Having neither time nor inclination to remain longer in her company that evening, he proposed to meet with her the following night at the same place, at a certain hour, thinking that he might then obtain more of her confidence, and consequently more information concerning her history, in which he felt a growing interest.

The following evening, both of them were strict to the hour of their appointment. The first impression which struck the gentleman when he saw her was, What is there in her appearance or about her that excites so lively an interest in her fate? To be sure she is somewhat cleaner than many of those of the same class of unfortunate beings who stroll about the Meadow Walk and other sequestered spots, and she has on a bonnet, which many of them have not; but, take her all in all, she is so shabbily dressed, that were any of my friends seeing me in her company, there would be no mistaking her for any thing else than what she professes to be. It would therefore be much safer for my reputation, if I could get her to go to some house, and there be secure against the intrusive gaze of any one. She readily consented to his proposal, and took him to a room in a house in the High Street, which no doubt she had taken care to engage previous to their interview. The door was opened by a plain-looking old woman, who, in a very civil and polite manner, showed them into a plainly furnished but comfortable apartment. Immediately after they

were seated, the gentleman asked if they could have any thing to drink. The question was no sooner put than his companion touched a hand-bell which was standing on the mantelpiece, at the sound of which the old woman immediately appeared, bearing a salver with two glasses and a bottle of wine. This piece of ready and unanticipated service showed that previous arrangements had been made for the visit, and somewhat increased the surprise of the gentleman who witnessed it. He was so much engaged in looking around, and reflecting on what was passing before him, that he had entirely forgot to make a narrow inspection of the person who was the primary cause of all his astonishment. Now, however, when he had time to recall his wandering senses, he was determined to throw his eyes in a different direction. The first glimpse which he obtained of her features led him to the conclusion that his unfortunate companion (for he had no doubt she was unfortunate) had not improved by candle-light. To be sure the glimpse was imperfect, as she still kept on her bonnet, which prevented his obtaining a full inspection of her face. He tried in various ways to open up a conversation relative to her present circumstances—whether the old woman they had just seen was her mother, and how long they had inhabited the apartments they now occupied, and also whether she had ever been married, and what had become of her husband; for he now observed for the first time that she wore a marriage ring, guarded by a rich and expensive keeper. To none of these questions did she deign a definite reply; indeed, he found her so very incommunicative, that he felt a difficulty in keeping up the conversation. At a moment when she appeared to take no notice of what he was saying, he observed that she had placed one of her feet on the fender, and unconsciously had drawn her frock considerably above her under-clothes, so as to display a very handsome foot and leg, and afford him an opportunity of judging of the quality of that part of her dress. With astonishment, he observed that there was no harmony between these and her outer garments; for her boots were of the most costly description, her stockings were the finest silk, and her slip was edged with the richest trimming. There was

nothing flimsy or tawdry in any part of her apparel, except her bonnet, neckerchief, and frock; every thing else appeared to be made of materials of the best quality. After spending two hours in her company, he left without making any arrangement for a future meeting, or obtaining any clue to her history, or her reasons for pursuing this unjustifiable kind of life.

About six months after, while conversing with a gentleman at a shop door on the South Bridge, he observed a dashing young lady in the arm of an old gentleman, whose face he at once recognised as that of the female he had accompanied to the house in the High Street. In order that he might not be deceived as to the fact, he fixed his eyes more intently upon her than good breeding warranted; for which he imagined she gave him a very angry and repulsive look. As she and the old gentleman approached, she quitted his arm, the latter telling her to walk slowly along, as he wished to speak with the shopkeepers about some article of dress. She no sooner saw him enter than she beckoned to the gentleman, who had his eyes still fixed upon her, to approach. She stepped into the entry of the first common stair, and, in a hurried manner, entreated him never to take the least notice of her should they ever again meet on the street, for the gentleman who had just left her was her husband. She explained briefly that she had been married for several years, and had no prospect of having a family, without which her husband's ample fortune went to distant relatives at his death, and she would be left with a trifling annuity. From her present interesting condition she entertained no alarm, (being in the sixth month of her pregnancy.) Leaving him to judge who was the father of the heir-presumptive, she bade him good-by, and hurried from his presence.

The last interview of the parties now alluded to, explains at once the cause that induced the lady to simulate for a time the garb of an abandoned woman, and subject herself to the risk of being contaminated by infectious disease, and of being detected by some friend in circumstances which would have reflected the greatest dishonour upon herself and family. But it is much to be feared, that some females resort to the same subterfuge in order

to satisfy a licentious and perverse appetite. It may be that some forget the dignity of their character and the exalted station in which a beneficent Providence has been pleased to place them, and level themselves with the outcasts and degraded of their sex, for the sheer purpose of increasing their pocket-money, which their prodigal and dissipated habits render necessary.

Cases in illustration, and tending very much to confirm these opinions, might have been given; but this is the less necessary, as they do not differ materially from the case just narrated.

PROSTITUTION AMONGST STRANGERS WHO ARRIVE IN TOWN FROM PLACES AT A DISTANCE.

This kind of prostitution is comparatively limited, but not so much so as to warrant the author to pass it over without observation. It is a well established fact, that females at a distance do occasionally visit Edinburgh on various pretences, such as seeing distant relatives whom they never call upon, purchasing new dresses, seeing the fashions, &c., while the real object of their visit is strictly concealed. Parties of this description visit Edinburgh at all seasons of the year, but more especially in autumn and spring, and consist principally of milliners and dress-makers from the large towns in the west and north of Scotland. They do not visit the regular houses of assignation, (unless they are taken there by some gentleman to whom they introduce themselves,) but take private lodgings, on consideration that they are to be allowed to invite a number of their friends to see them while they are in town. This particular class of fancy ladies generally go in pairs, and are for the most part extravagantly dressed, and consequently put a very high price upon their favours. Many of them have set lovers, whom they apprise beforehand of their intention of visiting Edinburgh, who seek out lodgings for them, meet them on their arrival at the coach-office or steamboat, and who drive them about in hackney coaches during the time they remain in town, which is generally about a fortnight. This is a particularly useful class of women for certain debauchees who are in the habit of visiting the north during the shooting

season, as they are then enabled to call upon them at their own houses.

Others of them get acquainted with commercial travellers in the way of business, or by special introduction from some friend acquainted with the looseness of their character, and accompany them to town, where they live with them till such time as their business is transacted, and they depart for England. It is impossible to give any thing like an accurate idea of the extent to which this practice prevails; but from facts which have come to the author's knowledge, it may safely be inferred that it is much more common than the last kind of clandestine prostitution alluded to. In the autumn of 1839, it was ascertained that there were no fewer than four couples in Edinburgh, at or near the same time, all from large towns in the north and west of Scotland. An individual who was introduced to two of them, had the curiosity to visit their native place shortly afterwards, when he embraced the opportunity of calling upon them; and he declared on his return, that he could not have believed, unless he had witnessed it, that they moved in so respectable a sphere, and bore such an excellent reputation for industry and good behaviour. He found that they lived upon the most intimate and friendly terms with many of the most respectable citizens of the place, to some of whom he was introduced as a distant relative of their own, under a fictitious name. One of these ladies has been seen in Edinburgh since, in such circumstances as would lead to the suspicion that she will not much longer retain her excellent reputation, unless she display more prudence and secrecy than she did on that occasion.

In general, the females who come to Edinburgh, and degrade themselves in this manner, preserve the utmost secrecy as to their name and place of abode. They never divulge any particular relative to the object or intention of their visit. From the exorbitant demands they make upon the persons who are foolishly attracted into their company, there can be little doubt that their main object in resorting to this questionable mode of living, is to recruit their languishing finances.

THE LOCALITIES OF PUBLIC BROTHELS.

Having already adverted to the melancholy fact, that there are about two hundred public brothels in the capital of Scotland, it may not be uninteresting to give, in a tabular form, the particular localities in which they are situated, with the number in each. This number includes all houses where improper conduct is tolerated between the sexes, with the knowledge and consent of the master or mistress of the establishment, and consists of taverns, ginger-beer shops, eating-houses, lodging-houses, houses of assignation, and regular public brothels, where a number of girls are boarded and lodged. As it may be considered improper to refer to any house particularly, such as giving the number and street in which it is situated, the table shall be of a general nature, and give the number situated in particular districts:—

Districts.	Number of Brothels.
The first district includes the High Street from the Castlehill to head of Canongate, and all the adjacent closes, ...	52
The second district includes the Grassmarket and the West-Port, and adjoining closes, . .	12
The third district includes the Cowgate and closes, and Brown Square, ...	9
The fourth district includes the Abbey-hill and Canongate, with wynds and closes, .	13
The fifth district includes the streets to the east of Nicolson Street, from Drummond Street to the south side of the town, . .	29
The sixth district includes all the streets and closes to the west of Nicolson Street, from College Street to the south side, . .	12
The seventh district includes the South and North Bridges, Canal Street, and Shakspeare Square,	10
Carry over, .	137

Number of brothels brought forward, .	137
The eighth district includes Rose Street and all the streets to the west of St Andrew Street, Duke Street, Dublin Street, &c., .	32
The ninth district includes all streets, &c., to the east of Duke Street, St Andrew Street, &c., and to the north of Princes Street and Regent Bridge, extending to Stead's Place, Leith Walk, ...	34
Amounting in all to .	203

These may again be arranged into classes, as the following:—

Genteel houses of assignation, . .	3
Second-rate houses of assignation, . .	15
Licensed taverns, ...	10
Ginger-beer shops, . . .	25
Genteel public brothels, . . .	10
Second-rate brothels, . . .	18
Third-rate brothels, . . .	25
Very low brothels, eating and lodging-houses,	97
	203

This division, although objectionable in many respects, may be considered pretty near the truth. The various classes of houses merge so imperceptibly into each other, that little or no difference can be observed between them; so that another person than the author might be apt to put some of the second into the first class, and the third-rate into the second, and so on. There is also a difficulty in distinguishing between some of the houses of assignation and the second class of public brothels, as several of the former board and lodge two or three girls, besides keeping an open house for all who choose to visit it; so that they partake in some measure of the character of both. Perhaps of all these houses the licensed taverns are the most objectionable, as they are under the immediate sanction of the civil authorities, who are at the same time

the professed guardians of the public morals. Some of these are the most frequented houses of the kind in Edinburgh; so much so, that they are often crowded with visiters to such a degree, that numbers are turned away without admission. It is probable that there are more than ten within the bounds of the city, although that amount is given as the number of those which are fully established and known as such. There are, for example, many not included in this number, of a low description about the High Street and elsewhere, where characters of the worst kind are permitted to assemble together for the purpose of drinking. The reason for omitting them is, that no proof can be advanced to show that they deserve to be classed with the others, although suspicion would lead to the belief that they are little better. It is equally difficult to distinguish between lodging-houses and the lowest class of public brothels. Many of what are called lodging-houses, are neither more nor less than houses of the most infamous description, and have assumed this name for the purpose of concealing their real character. The number of infatuated girls that are lodged in some of these wretched hovels is truly remarkable, amounting sometimes to a dozen and upwards. The ginger-beer shops differ little from low taverns, and may justly be said to be a third-rate class of houses of assignation. Most of them have been at one time licensed as taverns, but have been deprived of their license for being disorderly, and admitting improper characters. The eating-houses are very nearly of the same description. Their professed object is to prepare breakfasts, dinners, and suppers for strangers, and those who have no convenience for doing so in their own lodgings; but they are, in point of fact, haunts for every kind of blackguards; and no conduct is too base or immoral not to receive countenance and encouragement from those who keep them.

THE AGES OF PROSTITUTES.

This is a point of considerable interest and importance. It is obvious that no private individual can be so intimately acquainted with all the prostitutes in a large town like Edinburgh,

as to know all their ages, and give the statements relating to them on his own authority. It becomes therefore necessary to refer to other sources, where it is known accurate information has been obtained. The only documents of this description that can be made available on the present occasion, are the records of the Lock Hospital; and the following are the facts they furnish on this subject. Of 1000 patients admitted since the opening of that Institution in 1835, up to the present period, there were—

Under fifteen years, . . .	42
From fifteen to twenty years, .	662
From twenty to twenty-five years, .	199
From twenty-five to thirty years, .	59
From thirty to thirty-five years, .	16
From thirty-five to forty years, .	6
Upwards of forty years, . .	6
	1000

It will be observed from the above facts, that by far the greater part of the prostitutes are between the ages of fifteen and twenty-five. To any one who reflects, however, upon the constitution of their nature, and recollects how feeble, before the age of puberty, their desire is for the gratification of that particular passion, the abuse of which forms so remarkable a feature in the history and character of all prostitutes—it will be matter of surprise that so many should be registered below that period of life. The author may state, from his own knowledge, that the above gives a very inadequate representation of the extent to which juvenile prostitution prevails, as the venereal disease amongst girls from ten to fifteen is much more common than is generally believed. Many of the girls so affected cannot properly be called prostitutes; but the existence of disease is very good evidence that they are equally undeserving of the title of virtuous. The youngest that has been admitted into the Lock Hospital was about nine years of age. Considerable doubt existed in the minds of several professional gentlemen, who saw it at the time, whether or not it was a case of

venereal disease; but as she has since returned, labouring under the secondary symptoms of that complaint, there can be no longer any doubt.

PLACES FROM WHICH PROSTITUTES COME TO EDINBURGH.

Although there is perhaps not a county in Scotland that does not supply Edinburgh with one or more prostitutes, it may be stated as a general law, that it is indebted to the large towns chiefly for its supply of this particular class of delinquents; and Edinburgh itself may be said to be the principal mart, as it furnishes about forty per cent. of the common prostitutes, and more than three-fourths of the sly ones. Glasgow contributes about fifteen per cent., which is an amazingly small number, considering the size of that city and its proximity to Edinburgh. The remainder is furnished by the different counties of Scotland, with a fair proportion from Ireland. The number from England is very small, which can easily be accounted for by the greater inducements they have to go to London, or other large English towns; and those who do come, have generally been brought to Scotland as kept-mistresses, or have followed some regiment of soldiers, and been unable again to find their way back. It has often been remarked, that the morals of the people in large towns where many factories exist, are more polluted than those of towns of a different description. Yet it is somewhat remarkable, that all the large manufacturing towns contribute a smaller portion of prostitutes to Edinburgh, in proportion to the population, than any other in Scotland, unless there be some great and sudden depression of trade, when a considerable influx takes place; but they leave so soon as they have any expectation of again obtaining employment. This fact will again be adverted to in a subsequent part of the work. There are almost no foreigners following a life of prostitution in Edinburgh.

GENERAL OBSERVATIONS ON THE HISTORY OF PROSTITUTES.

By far the greater part of prostitutes belong to the lower ranks of society. Although they cannot be said to have enjoyed a liberal education, yet most of them can read, many can write, and several have received even a good education, having been trained as governesses and ladies' maids. From the account given by Duchatelet of the state of education amongst such of the Parisian prostitutes as are enrolled in "*Les Registres de l'Administration*," it is probable that they are much more ignorant than the same class of unfortunate females in Edinburgh. Of 4470 of these, born and brought up in Paris, one-half could not sign their names; and of 7600 born in the different departments of France, 4352 were unable to sign. In Scotland, reading, with religious instruction, is looked upon by a great part of the labouring classes as all that is necessary in the education of their daughters, and they regard writing as a superfluous accomplishment, to which ladies alone are entitled. And if reading is held in such estimation, as to be considered the essential part of a female's education, no one, from the fact of their being unable to write their name, would be justified in asserting that they were illiterate or without information; and since this is the case, the degree of instruction received by prostitutes who have come from the country, and those who have been brought up in large towns, will be the reverse of that given by Duchatelet in regard to Paris and the different departments of France. It is exceedingly rare to meet with a prostitute in Edinburgh, who has been brought up in the country, that cannot read—if the Highland and Shetland girls be excepted; whilst about twelve per cent. of those who have been brought up in Edinburgh or other large towns have received no education whatever. Taking country and town girls together, it can be confidently asserted, that not more than thirteen or fourteen per cent. of the whole population of prostitutes are unable to read. The writer has a list of more than three-fourths of all the common prostitutes in Edinburgh, and he has not been able to discover that more than one in twelve has received no education. The

most ignorant and superstitious part of the community of prostitutes, is composed of girls from Ireland and the different manufacturing towns throughout Scotland.

Compare the above statement with the following, given in reference to the education of prostitutes in London, and the superiority of the former over the latter will appear very remarkable:—"The education of prostitutes," says Dr Ryan, "is very bad and defective. According to the *Metropolitan Police Report of Criminals*, from January 1837 to January 1838, of 3103 prostitutes, 1773 could neither read nor write—1237 could read only, or read or write but very badly—eighty-nine could read and write well—and four had received a superior education." There can be no doubt but that the education of the Edinburgh prostitutes is superior to that of the prostitutes in London; but it can scarcely be credited that the difference is so great as here represented. Were those prostitutes who are brought before the police court of any city the only criterion by which a person was enabled to judge of the extent of their education, very erroneous conclusions would be arrived at. For example, the number committed for one year, is taken without any statement being given as to the number of times the same individual is committed. And, again, it appears to be forgotten that it is generally the lowest, most depraved, most degraded, and most ignorant prostitutes that are found guilty of riot and crime, and consequently most frequently committed by the police.

Only three prostitutes have been discovered in Edinburgh to have belonged to the higher ranks of society, two of whom belonged to one family, and the two fathers were officers in the same regiment; but now both reduced in circumstances, which in some measure accounts for the downfall and degradation of their daughters. About ten or twelve have belonged to the middle ranks of society, the greater part of whom were the victims of misplaced affection, or had contracted the habit of drinking previous to resorting to this unhappy life. A very considerable number of the girls who go to the streets, have been trained as sewers and bonnet-makers. More than two-thirds of the sly girls belong to these and other sedentary occupations; and a part has been pre-

viously employed as servants, and some have been trained from childhood to a life of prostitution.

Many of these females belong to strictly religious families; some of them even are the sisters and daughters of ministers of different denominations, and who consequently might be expected to have had both the precepts and examples of religion strictly inculcated upon them; but, taking prostitutes as a body, it may pretty confidently be stated regarding them, that they have received a very imperfect religious instruction. Many of the Irish, and those belonging to the city who have been trained from infancy to a life of prostitution, have no notions of religion, and are insensible to the misery they are bringing upon themselves by continuing the course of wickedness they are at present pursuing. The same opinion is stated by Duchatelet, in reference to the prostitutes in Paris. They are represented as being in a profound state of ignorance with respect to religion. A great number, he observes, have scarcely an idea of the commonest sentiment of the Divinity; and they are not sparing of jests and sarcasms upon matters of religion, though most of them are anxious for religious consolation when severe or fatal sickness assails them. A similar statement is given by Dr Ryan in his work on the Prostitution in London. "They have seldom," he says, "any sense of religion while vicious; but when misery, poverty, and disease afflict them, they often wish for religious consolation." The character of an abandoned woman is represented by the Rev. Mr M'Dowall of New York, as "darker than the worst portrait the ablest pen can draft. Their imaginations are defiled, and their minds filled with the vilest affections and the deadliest passions." "Life is a burden to these wretched women. Their hopes of happiness and respectability in life are blasted. Death they welcome as the harbinger of rest." He says nothing about the state of religious feeling amongst the prostitutes there; indeed, if it is all true that he has stated regarding the number of prostitutes, it becomes very questionable if there is any thing like true religious feeling experienced by any considerable number of the inhabitants of that city. Except the very ignorant classes of prostitutes already referred to, there are perhaps few in Edinburgh

who do not, in their sober moments, experience a very lively sense of religion, and are fully sensible of their degraded and fallen condition, the very thought of which, as will be more particularly adverted to in a subsequent chapter, often drives them to distraction and dissipation. Nothing can be better calculated to convey a faithful representation of their real state of mind in their reflective moments, than the following lines, written by one of these unfortunate young women on the back of a card that hung near to her bed when she was in the Lock Hospital. The verses are given verbatim as she wrote them, with the exception of the name, which she has written in full:—

"A—— A———, an unfortunate young girl from D————, that left a good father and a good home, to which she doubts very much she will never return."

"As long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return."

"He takes the weary wanderer home
That long hath gone astray."

"Farewell, loved youth! for still I hold you dear,
Though thou hast left me friendless and alone;
Still, still thy name recalls the heart-felt tear,
That hastes me to my wish'd-for home."

It is satisfactory to add, that she has returned home and is behaving well, and has experienced the kindest treatment from her affectionate father, who has never once alluded to her former misconduct. Another sister of hers, who was on the street at the same time, is now married to a highly respectable individual, and is also conducting herself with the utmost propriety.

Amongst other topics of interest in the history of prostitutes, the writer has been at considerable pains to discover how many of them had, previous to their going astray, connected themselves as members with any church, and to what body of Christians they professed to belong. The result of his investigations on these

subjects is very unsatisfactory. So far as these have extended, they tend to show that not above six per cent. of the unmarried common prostitutes have been at any time admitted to the communion of the church, and the greater part of these had come from the country. About forty per cent. of the whole have been constant adherents to some denomination of professing Christians —other twenty-five per cent. have been in the habit of attending church, but no one in particular—the remainder have very seldom attended any place of public worship, and a great part of them have never been within a church door.

In regard to the particular section of Christians to whom prostitutes have adhered, or with whom they have been connected in church-fellowship, it may be stated that by far the largest number, in proportion to the extent of that religious body, belonged to the Methodists. This is so contrary to what the author had anticipated as the result of his inquiries, that for some time he was led to believe that the girls had combined to deceive him on this point of investigation. Farther experience and farther inquiry, however, have tended only to confirm the information previously obtained. The Methodists being professedly a very religious and strict sect, it becomes somewhat difficult to explain the fact of there being a disproportionate number belonging to that body. An explanation of it might be given: whether it would be satisfactory to the judgment and feelings of all parties is very doubtful; and for that reason it is considered better, in the mean time, not to enter upon it, farther than to state, that they are exceedingly ignorant of the doctrines of the true religion; and their conduct incontestably proves that they have experienced little of its power. Almost all the Irish prostitutes profess to be Roman Catholics. The number who have been members of the Church of Scotland, the United Secession Church, and the Relief, are nearly equal. So far as these researches extend, none have been discovered to have been connected with the Independents, Baptists, or Quakers. When viewed in a different aspect, as adherents to any place of public worship, the proportion differs considerably, more than the half of them having been in the habit of attending the different dissenting churches in Edinburgh, and

a considerable proportion of these one particular congregation. The greater part of those who have been regular in their attendance at the church alluded to, have belonged at one time to the class of sewers and bonnet-makers. Most of the genteel prostitutes profess to be Episcopalians, and many of them are still in the habit of attending the chapel on the Sabbath.

The habits of prostitutes are necessarily such as are calculated to destroy every moral and religious impression which may have been produced upon their minds in their childhood; and it may be thought wonderful that any of them, after having become hardened in vice, should, as they sometimes do, deem it proper to attend divine service. It is difficult to conjecture the motives by which any of them are actuated in thus appearing in so sacred a place as the church; but there is too good reason to doubt if it is with the intention of deriving any benefit from the religious services. Indeed, the character of those who are in the habit of going to any place of public worship, is such as to lead to an opposite conclusion. Those who have enjoyed the privileges of gospel ordinances previous to going astray, and who are still most likely to experience religious feelings in their quiet and sober moments, are the last to think themselves worthy to appear in the house of God. It is generally the vain, the ambitious, and the most ignorant, who have the audacity to do so. So far as the author's knowledge extends, not one of those who have been in communion with the church have attended public worship any where, after renouncing a virtuous life; and those who pretend to have adhered to any Presbyterian congregation never afterwards returned to it; but if they continued to frequent any place of worship, they went to some of the English or Roman Catholic chapels, simply, it is presumed, for the purpose of hearing the church music.

Duchatelet and Dr Ryan have both briefly treated of the good qualities of prostitutes; but have differed considerably in the account which they have given of them. The former has represented them as kind-hearted and affectionate towards one another in distress, which fact will be adverted to in the following chapter; and the latter, on the authority of Mr Talbot, observes, that

" they have very few if any good qualities." It is the opinion of the author that there are no good properties peculiar to prostitutes, or arising from their iniquitous calling; and that, if they are found attentive to one another in sickness—to old and infirm people, and to children—it is but in obedience to a powerful feeling in their nature, which they share in common with their whole sex, and which no circumstances will entirely eradicate. But let them be compared, in this respect, with a truly virtuous female, and they will be found far inferior. Even compassion for the sufferings of their unfortunate companions, is by no means a prominent feature in the character of all prostitutes; and in no case will it be found that their finer feelings have not been weakened or destroyed by their abandoned course of life.

CHAPTER II.

ON THE DIFFERENT CLASSES OF PROSTITUTES, AND THE MANNERS AND HABITS PECULIAR TO EACH.

Observations applicable to all Classes of Prostitutes—Dissipation of Prostitutes—Their Habit of Lying—Their Dishonesty—Obscene Language and Habit of Swearing amongst Prostitutes. DIFFERENT CLASSES OF PROSTITUTES—1. Brothel-Keepers. Opinion which they entertain of themselves—Manner in which they make their Money—Their want of Sympathy towards the Girls under them—Their Husbands or Fancy Men—Their Dress and Appearance—General Observations on their History. 2. Femmes Galantes. 3. Prostitutes who Board and Lodge in Public Brothels and in Rooms of their own. 4. Prostitutes who have no regular Lodgings. 5. Procuresses. General Remarks.

OBSERVATIONS APPLICABLE TO ALL CLASSES OF PROSTITUTES.

PROSTITUTES, like any other class of human beings, naturally form themselves into distinct grades or classes. Although circumstances have no doubt a powerful influence in this arrangement, yet natural disposition appears to be that which in a great measure determines the particular class to which the individual shall belong. Some, for example, who commence their career of wickedness in the lowest ranks of prostitution, are unable, from mental incapacity or the want of ambition, to raise themselves one degree higher, however attractive their figure and appearance may be. Those who are trained from infancy to this life in Blackfriars' and Toddrick's Wynds, are seldom or never admitted into any of the genteel brothels in the New Town. The difficulty of advancing to a more respectable status in a life of prostitution, is

much greater than many would be apt to imagine. A man may by industry, perseverance, and determination, raise himself from any rank of society to another; but this is not the case with a woman who forsakes the path of virtue, and prostitutes her body for the love of gain. The general law in regard to them appears to be, like that of gravitation, always pressing downwards. Prostitutes newly enlisted always receive the highest honours; for, in the most respectable houses especially, faces often seen become stale, and the debauchees who frequent them must either have a change or they desert the houses. This puts the keeper constantly on the alert; and if a girl is known to have lately joined the ranks, every effort is made to secure her as a boarder and lodger, by holding out to her the brightest prospects which such a life can afford. It is almost unnecessary to observe, that these prospects are never realized. The manner in which these girls are deceived, and the brutal and disgraceful treatment which they often receive, will be afterwards particularly adverted to. Suffice it in the mean time to observe, that whenever they are turned out they descend a step; and so on, till they sink into the lowest state of degradation into which it is possible for a human being to fall.

By this it is not meant absolutely to affirm, that no one ever rises from the meanest grades of prostitutes to the highest, and that none who commence their career in the High Street, do ever rise to a more exalted station. The force of circumstances is such as always to depress rather than elevate them. Some do overcome this pressure of circumstances, and find their way into a more respectable sphere. These, however, must be looked upon as exceptions to the general law by which the fate of prostitutes is regulated; and if any do advance themselves, it is found to be owing to some unusual state of mental power and activity, which very few prostitutes are fortunate enough to possess.

Some, again, are so endowed by nature, that the idea of descending from a high to a lower class wounds their feelings to such a degree, that they make a bold and strenuous effort to return to a more virtuous life. If they are unsuccessful in accomplishing their wishes, many of them make a suicidal attempt upon their lives, or change their place of abode for some distant city

where they are unknown, and where they may again for a time preserve their status in the highest ranks of prostitutes. By removing in this manner from place to place, they keep themselves for a series of years from falling into a state of decay; and if they are successful in their struggle against the pressure downwards, they generally have by this time saved a little, or have secured the friendship of some one who is able to assist them in opening an establishment for themselves, which is the utmost height of their ambition.

All of them being in a great measure sensible of their degraded condition, and of the contempt in which they are held by other members of the community, and in one sense isolated from the world, they court the society of one another, and form ties of friendship and fidelity, which no circumstances will dissever. Most of the classes in this manner mingle frequently together, to receive and administer acts of kindness and charity; for, if one of the frail sisterhood be disabled by disease or otherwise, those who are in happier circumstances flock to her with relief. In this friendly intercourse which is kept up amongst them, they in some measure acquire the manners of each other; and in this way bad habits and customs are formed, which may be said to be common to the whole community of abandoned women, and to which, before entering upon a description of the Different Classes of Prostitutes, and the manners and habits peculiar to each, it is necessary shortly to advert.

DISSIPATION OF PROSTITUTES.

An inordinate desire for intoxicating liquors is mentioned by Duchatelet as one of the chief moral defects in the character of prostitutes, and is attributed by him to the ignorance of soldiers, sailors, and all classes who, knowing from experience how much venereal complaints are aggravated by intemperance, imagine that women who will not drink to excess are only sober because they are contaminated. If there be any analogy between the condition of the prostitutes of Paris and those of Edinburgh, this opinion has been founded on a very superficial and partial view of

the real cause. If that referred to be a cause at all, it is the exception, and not the general rule.

But before the causes of intemperance in prostitutes can be fully comprehended, it is necessary to take a more extended view of the subject, and look first to the source whence these unfortunate creatures are derived. It will be shown, when speaking of the causes of prostitution, that its ranks are supplied in some measure from those who have been trained from infancy to drinking—who imbibed with their mothers' milk the desire for intoxicating liquors, and unconsciously formed a habit which their riper years only confirmed and rendered more inveterate. A second class who have recourse to a life of prostitution, consists of those who have been brought up under a good moral and religious training, with a full knowledge of what is right and wrong, and who in an unguarded moment have allowed themselves to be misled by the wiles of an artful seducer, and have been left to hide their shame, at a distance from their friends and home, in a life of profligacy and debauchery. A third class is composed of those who first form the habit of intemperance, and subsequently have had recourse to a life of prostitution in order to procure the means of satiating their desire for stimulating liquors.

The first of these drink to excess, in order to gratify a constant uneasy feeling of their nature, and which, from having become a habit with them, they cannot resist any more than they can the cravings of hunger and thirst. The second have recourse to strong liquors to drown remorse and shame, and expel from their mind all uneasy feelings regarding their awful situation. The mental agony which many of them experience in their sober moments is so afflicting and intolerable, that they are glad to intoxicate themselves in order to obtain a moment's ease. Those who only observe their gay and flirting manner on the streets, would imagine them to be all happy and joyful, destitute of every feeling of shame and remorse for the past, and without one serious anticipation about the future; but let it be remembered that this is the temporary happiness of artificial excitement, and that, when left one moment to themselves, an insupportable gloom and terror surround them. The remedy of intoxication is again pre-

scribed by their companions in misfortune and associates in wickedness, as the only cure for low spirits. The first month of their life of prostitution is thus spent in continued drunkenness; and the habit of dissipation is formed before they arrive at a sense of their miserable situation. This is a moment when a friendly overture to return to virtue would be gladly accepted; but when all assistance and all hope of a rescue is denied them, they launch themselves for life, regardless of the consequences, into this vortex of misery and wretchedness. One of these poor girls, who came under the author's charge on a sick-bed, and who had been brought up by parents who set her the best example, confessed to him, with tears in her eyes, that she found it impossible to follow this wicked life, or speak to a gentleman on the street, without being under the influence of ardent spirits; that she spent the first six months of that life in perpetual dissipation; and that, by the time she first came to her senses, she found it utterly impossible to desist from tasting liquors. When to these is added the third class—*viz.* those who become prostitutes in consequence of their dissipated habits—very few will be found whose intemperance is caused in the manner Duchatelet has supposed. These remarks, of course, refer solely to Edinburgh, and do not in the least invalidate the force of his statements in regard to Paris. It may only further be remarked here, that the habit of drinking to excess is nearly equally prevalent in those classes of prostitutes to whom common soldiers and sailors have no access.

From whatever cause the habit of intemperance arises, it may be said that the evil is all but universal amongst prostitutes. Some of the Dames de Maison at the head of the most respectable brothels, do not allow their girls to drink to excess, the usual allowance being only two or three glasses of spirits a-day; the consequence of which is, that very few girls who have been for any considerable time on the street will continue long on such spare allowance, and often prefer a house of an inferior description, where they may revel and dissipate at pleasure. No sacrifice is counted too great so that they may obtain spirituous liquors. "A short and a merry life" is their standing toast; and, if they are only in drink, they may be said to be without a care for the

morrow. Their money is easily gained, and it is as willingly and readily spent; and it may be said to be all spent on drink; for, although they may occasionally spend part of it on the purchase of clothes, they are no sooner reduced to straitened circumstances, than these are sent to the pawnbroker's. Their clamour for drink is incessant; and every artifice is had recourse to in order to obtain it. However objectionable and immoral the life is which they lead, there can be no doubt that it is rendered much more wicked, hateful, and miserable in consequence of intemperance.

HABIT OF LYING AMONGST PROSTITUTES.

Amongst the moral defects in the character of common women, lying holds a conspicuous place. No reliance can be placed on any thing they say, especially if the individual to whom they address themselves be a stranger. Dissimulation has become so natural to them, that they fail to speak the truth even when it is for their own advantage. If they are asked, when they come to the Hospital, where they reside, they will mention any street but the right one. If they are asked how long they have been unwell, they make a statement equally far from the truth. If they are tipsy, and be told so, they will swear that they have not tasted spirits for a month. If the question be put to them, how long they have been on the street, they will answer only a few weeks or months, or perhaps that they have never been public girls at all, although it were well known that they had been common prostitutes for a number of years. Their words and conduct are thus so completely at variance, and the contradictions are frequently so obvious to themselves, that one would be apt to imagine they would soon be affronted out of this bad habit, and compelled to speak the truth. Such a happy change, however, never results from an exposure of the falsehood; and thus they go on from day to day, till lying becomes so much, as it were, a part of their nature, that nothing will remove or cure it.

The cause of this bad habit in the character of prostitutes is very obvious. Their whole life is one of dissimulation and deception; and all their mental powers are put in force to invent false-

hoods to hide their shame, and delude the public regarding their real condition. Whatever may be the first cause which makes them resort to this kind of life, they never entirely lose the desire of appearing chaste and virtuous in the eye of the world, and more particularly when in the company of friends and acquaintances. If they appear better dressed than they ought to be on the ordinary income of a servant, and any notice taken of it by others, the immediate reply is, that it is a present from their master or mistress, or some relative of theirs who stopped for some time in the house with them. Another falsehood is required to forge a name for their master—a second for his place of abode —a third to make him some profession; and in this way the habit is unconsciously formed at the very earliest stage of their licentious life, and it gradually becomes more and more confirmed, till they are unable to distinguish between the value of truth and falsehood. With the same desire to cloak their shame, they adopt false names, by which they are enabled to conceal themselves for a considerable time, and avoid the possibility of being discovered by friends or others who go in search of them. Whenever the habit of lying is fully formed, they swear upon oath, and with the most awful imprecations upon their own souls, without the least hesitation or experiencing any feeling of remorse afterwards, and without being any nearer the truth.

Seeing that prostitutes are so regardless about speaking the truth, it becomes a question whether or not they ought to be admitted as witnesses before a public court. Some of them, indeed, are so ignorant, that, apart altogether from the habit of lying, they are unable to conceive the true nature of an oath and its solemn obligations; or, in other words, the responsibility they incur in the eye of Heaven. Taking this view of the case, it becomes very painful to reflect on the wholesale perjuries that are daily thrust upon them in the police and other judicial courts. It is easy to conceive objections that might be urged against debarring them from being admitted as evidence, and difficulties which may be presented in carrying it into practical operation; but none of these objections and difficulties are so formidable, as not to deserve the most serious consideration, for the purpose of

ascertaining whether they might not be ultimately overcome. If they be so far lost, in a moral point of view, as to be looked upon by society as beings of so degraded a caste that they do not deserve the least exertion of the public to rescue them from that state of degradation and immorality into which they have unfortunately fallen, it is surprising that our courts have so long admitted them as evidence for or against others, and in this respect put them on the same footing as other members of the community. If they are incapable of fulfilling the social and moral duties binding upon them as members of society, they are equally incapable of fulfilling the obligations to which allusion has just been made. If they are so immoral and profane in their conduct and conversation, as to be totally unfit to conduct themselves properly in the world, they are certainly too impure and irreligious to be called upon to give evidence in the presence of Almighty God, who is their great judge. As the law at present stands, they are entitled to the rights and privileges of their fellow-subjects; but when they are known to disregard the laws of God so entirely in their outward conduct, and when their ordinary conversation shows that they feel not the solemnity of an oath, it would appear that the guilt which they are sure to incur, when admitted as evidence in any case, rests partly upon the heads of those who, by authorizing an appeal of this kind to such witnesses, turn the divine judgment to little less than a mockery.

When it can almost be established that prostitutes in general spend the greater part of their time in rioting and dissipation, —that they are never perfectly capable of observing accurately what is going on around them, being either above or below a healthy state of mental excitement, and when to this a morbid habit of lying has been superadded—it becomes a very nice question to decide whether or not there is any difference between the real condition of their minds and that form of mental alienation so well illustrated by Pinel and Pritchard, under the title of Moral Insanity. The perversion or deviation of feeling is nearly as obvious in the moral manifestations of the one as of the other; and the intellectual faculties of both are nearly in the same condition. If there is any difference at all, the one may be said to

be more temporary than the other, and subsiding into something like rationality when the cause producing it is withdrawn, or when removed to a different sphere, and placed in relations favourable to the cultivation of different habits. It is very improbable that persons morally insane would be admitted to give evidence on oath; and the same caution ought to be extended to all whose moral manifestations are such as to prove them incapable of acting uprightly.

DISHONESTY IN PROSTITUTES.

All abandoned women, in the lower ranks of prostitution, are thieves and pickpockets. The one calling is adopted in order to facilitate their operations in the other. Some of them steal from natural inclination, and have great difficulty in refraining from articles that have no great attraction either from their value or utility. It appears sufficient for such, that an opportunity is presented of taking something without being discovered. These persons become quite notorious amongst the frail sisterhood, and are looked upon by the more respectable classes of prostitutes as a disgrace to their sex and profession; the consequence of which is, that they never are admitted into respectable brothels, and have to continue in lodgings either alone or with a companion of a similar dishonest disposition. These prostitutes seldom make any thing; their failings are soon discovered; and they are tossed about from lodging to lodging, and from town to town, so that all they receive is spent on drink and travelling expenses. They differ from the other classes in having no particular friend who frequents their lodgings, or shows any special attention to them, unless he be of the same knavish disposition as themselves. A few years are generally spent by them in these dishonest practices, till they become so well known that they are almost constantly watched by the police; and if they be fortunate enough to escape banishment for that period, they generally tire of this strict surveillance, and find their way to other large towns, where they may remain for a few years, and return under a new name, and so much altered

in appearance that no person is able to recognise them. It has just been observed, that the lowest class of prostitutes are almost all thieves; and no man who speaks to them, and ventures to accompany them to their wretched hovels, is sure of escaping with money in his pockets. Saturday evening is considered by these miserable creatures as a blessing; for they generally make as much on that evening as they do all the other days of the week. If a poor man is observed to stagger from the effect of liquor, one or more of these women have their eyes at once upon him, and dog him from place to place, till they get him induced to go along with them to a tavern or their lodgings. They soon learn whether or not he is in possession of money; and the search is generally made without any regard to justice or shame. It is no very unusual thing for individuals thus entrapped to be stripped of every article of clothes, and their stockings even searched for money; and, if none be found, to be turned out to the street in a state of perfect nudity; or, if they be fortunate enough to escape with their clothes, their bodies have to suffer for their empty pockets. They are sometimes tossed over a window or down a stair, without a moment's warning or ceremony.

Accustomed to almost constant wranglings and fightings amongst themselves, these low and debased women give way to the most violent gusts of passion, and, during the paroxysm, set no bounds to the danger or extravagance of their actions. Reduced to a state of desperation by their misfortunes and misconduct, deserted by relations and acquaintances, and without hope of bettering themselves, they fear no punishment, and are therefore prepared to commit murder or be murdered as chance may determine. The terror of the law has no influence over their conduct. Confinement in jail or bridewell is looked upon by many as a temporary relief from their sufferings; and some feel a pride in relating the number of policemen they have baffled in taking them to the office.

Acts of dishonesty in prostitutes are not confined to strangers alone, but extend to their most intimate friends and acquaintances. When they are discharged, for example, from the Lock

Hospital, they borrow shawls and other articles of dress from some of their unhappy comrades, which they rarely return, but continue to wear, pawn, or dispose of them. A female who had been at one time under a medical gentleman's charge in sickness, appeared very sorry for her past conduct, and anxious about being restored to her friends and society. Believing the girl to be a sincere penitent, he communicated with her relatives on the subject. While he was interceding for and making arrangements to rescue her from a life of so much wretchedness and degradation, she borrowed an umbrella when she called on him to inquire whether he had heard from her friends, and went the same evening to the pawn-shop and pledged it. Another apparent convert, for whom he endeavoured to procure employment, received from a respectable shop a quantity of linen for the purpose of making gentlemen's shirts, and on inquiry whether she had finished them, it was learned that the piece of linen was in the pawnbroker's. A third girl was twice received home by her mother on the promise of better behaviour, and each time she cleared the house of every thing that was valuable, such as blankets, sheets, &c. The girls steal from one another in the same lodgings, and also from their mistresses. A lady at the head of the profession had two gold watches stolen in the summer of 1839; and, after about a week's searching, they were found concealed between the lath and the wall of one of her bed-rooms. These facts tend to show how little confidence can be placed in those who have delivered themselves up to a life of licentiousness. When they would deceive their most intimate companions and nearest relatives, and those who count no trouble or exertion too great to restore them to a happier and better condition, what may not be expected of them? They are not, indeed, all of this deceitful and dishonest disposition, else the present inquiry into their wretched condition, and attempt to secure for them some share of public compassion, would not have been undertaken.

OBSCENE LANGUAGE AND HABIT OF SWEARING AMONGST PROSTITUTES.

The habit of swearing and speaking obscenely, is still more common than the other defects in the moral character of prostitutes to which allusion has already been made. All do not drink to excess—all do not lie—all do not steal—but almost all swear. It is one of the initiatory accomplishments of their profession, which all prostitutes early acquire; and they make use of it on all occasions. It is not necessary that they should be excited by drink or by passion in order to give vent to their abominable expressions. In their most cool and deliberate conversation with each other, oaths appear an indispensable part of speech, and without them their language appears meagre and unintelligible. It is when they are in a rage, however, that these imprecations become more particularly horrifying and disgusting. Every thing which is amiable and attractive in the character and appearance of woman, appears at these moments to have fled, and she becomes one of the most offensive and repulsive of created beings. The author has witnessed these unfortunate women in every stage of adversity and suffering, in rags and nakedness, in filth and in one general movement of vermin, in starvation and in disease; and at no time has he looked upon them with so much unmingled disgust and horror, as when they lost themselves in a tempest of passion and cursing.* Swearing appears to be a habit, too, which increases in proportion to their poverty and years; the poorest and the oldest being always the most accomplished in every sort of wickedness. The immediate prospect of death does not appear to impress upon them a sense of the enormity of their guilt in

* Perhaps of all the faults in man or woman, there is none so inexcusable as that of swearing; yet both seem to pride themselves in this blackguard accomplishment, and think they are unworthy of notice unless they excel in blaspheming and cursing. When it is daily observed that gentlemen of good education, born of respectable parents, trained up with the utmost care and attention, and under the best example, give themselves up to a habit so ungentlemanly, ignoble, disgusting, and unprofitable, it need not surprise any one that they find imitators in the lowest and most degraded ranks of society.

this respect. They have been seen in the last agonies of death, and heard cursing the great God who made them, and praying for the most awful inflictions of His wrath upon their own souls!

Whatever be the true cause or origin of swearing, there can be no doubt that it spreads by imitation. No girl betakes herself to the street without becoming early acquainted with some one who is older in this life of sin than she is, and who takes a pride in teaching her how to conduct herself! This instruction is always mixed up with oaths, well rounded and varied, which of course she considers an indispensable part of her duty, and which she strives to imitate. If a girl does not meet or contract an intimacy with other girls in the same line of life, she may live for years without acquiring this evil habit, unless she form an acquaintance with swearing gentlemen. Prostitutes very soon learn to imitate those individuals who frequent their lodgings, and especially those for whom they have a particular affection. The gait, gestures, voice, accent, words, sayings, and oaths of their favourite visiters, are very soon acquired by them; and they often become so expert imitators, that all their actions and sayings may be said to be borrowed from them. There are two girls in Edinburgh at present, that have been successively kept by a gentleman who is amongst the most accomplished swearers in Britain, and they have both become nearly as renowned as himself for the novelty, variety, and obscenity of their oaths. In these instances at least there can be no doubt as to the manner in which the habit was acquired.

Besides the more prominent and glaring defects in the characters of prostitutes just alluded to, there are many of a less marked character, such, for example, as extravagance, laziness, slovenliness, backbiting, ill regulated temper, &c., which may also be said to be common to all ranks of prostitutes; but, from being more remarkable in one class than another, will be particularly adverted to in the observations on the Different Classes of Prostitutes, which fall next to be considered.

DIFFERENT CLASSES OF PROSTITUTES.

The division of prostitutes into different classes is a matter of considerable difficulty, as no very distinct line of demarcation can be traced between them. The only method that can be adopted is to arrange them according to their status: as into those who have houses of their own—those who live in rooms of their own, or in private lodgings—those who are only lodgers in public brothels—those who have no fixed place of residence—and those who make it their chief business to entrap inexperienced females into this profligate life. This arrangement has no reference whatever to the rank or circumstances of these classes; this will fall to be noticed under the General Observations.

I.—BROTHEL-KEEPERS.

According to the plan intended to be followed in the present inquiry, the character and habits of the Dames de Maisons or brothel-keepers will first be considered. These women differ little in their real character from the common prostitutes. They are generally unfeeling and tyrannical, and wield the sceptre of their power without mercy and without justice. Clothed with a little brief authority, they set no bounds to their ambition or indiscretion. Some of them have at one time or other been subjected to the same brutish and cruel treatment which they now so unmercifully deal out to others. The remembrance of their past condition, and the agony which they had often endured under the harsh treatment which they had experienced from their former mistresses, might be expected in some measure to teach them sympathy and forbearance towards their unfortunate sisters. This, however, is not the case. Some of them take pleasure in alluding to the past, and even boast of the meanness of their origin, and hold it out as an inducement to others to imitate their example. A particular individual, who may be said to have arrived at

the head of her profession, points to her fine furnished apartments, her gold watches, and splendid dresses, and desires her girls to behold what can be achieved by industry and good behaviour! The terms "industry" and "good behaviour," may here be understood in the same sense as they could be applied to a gambler, whose industry prompts him to pursue his immoral practices, till he has amassed a fortune, by dishonest and dishonourable means, at the expense of perhaps a hundred others, whose complete ruin he has successfully accomplished.

Opinion which Brothel-Keepers entertain of themselves.—The notions which brothel-keepers entertain of themselves and of their real rank and position in society, are most erroneous and extravagant. All of them are proud of the distinguished place they occupy in the ranks of prostitution; and they expect from those whom they consider their inferiors all the deference and respect due to their exalted station. They all imagine that the circumstance of having a well-furnished house, and of being occasionally visited by persons who move in the genteelest circles of society, are all that are necessary for constituting them ladies, and for ensuring them that respect and attention which is due to their sex. These remarks apply principally to the higher ranks of brothel-keepers. With such views of their own importance, it need not be surprising that their haughty demeanour frequently oversteps the bounds of discretion. The least mark of disrespect or inattention on the part of the shopkeepers, or others with whom they have any dealings, is sure to deprive them of their custom. Every mark of disobedience on the part of the girls or servants, is with them an unpardonable offence. Their dress-makers, washing and mangle wives, are complete tools in their hands. No magistrate is so much a terror to evil-doers, as these ladies are to those in any way dependent on them. To those who on the other hand are obsequious and cringing enough to affect an acquiescence in every thing they say or do, they are lavish in their tokens of kindness and attention. From this latter circumstance, they often secure a good name amongst those who are only partially acquainted with them, and who have never been the victims of their tyranny and

pride. But even their good actions are tempered with indiscretion; for the most base and worthless are generally with them the greatest favourites. In every circumstance in which they are placed, they are as a ship without a rudder, perpetually tossed about by their ill-regulated passions.

In order that the dignity of their rank may be preserved, and that there may be no infringement of their rights and privileges by the girls or servants under them, a mutual understanding is kept up amongst those moving in the same sphere, that no girl or servant who has misbehaved, or manifested any mark of disrespect toward her former mistress, shall be admitted into the house of another. If one of these ladies is found guilty of practising any unjust means for inducing girls to leave the house of an acquaintance, she is denounced by the whole sisterhood, and considered too mean to be allowed to have any communication with those who are more honourably disposed. By this kind of free-masonry that exists amongst them, any one who does any thing so dishonourable to the profession, as that which has just been referred to, is immediately cast off; and every means which malignity can invent, is adopted to bring disgrace and ruin upon her establishment. In the class where friendship continues to prevail, every means is adopted to further each other's interest. If any of them have her house full and others apply for admission, they are recommended to the house of some of her friends. This correspondence is cultivated by ladies in different towns also; thus, for example, some houses in Glasgow keep up a friendly intercourse with others in Edinburgh. Visiters going from the one city to the other, receive a note of introduction from the mistress of an establishment in the one place to one in the other; and, by this friendly communication, they are also enabled to exchange girls when the interest of the business requires it.

Manner in which Brothel-Keepers make their Money.—The manner in which these unfeeling brothel-keepers amass their wealth, is easily accounted for. The poor girls, who earn their money, enter these houses on condition that they pay an exorbitant sum for their board and lodgings, and the half of all their *presents*, as

the wages of their iniquity are called. This board ranges from 10s. to £1 per week, according to the respectability of the house and the rank of the individuals who frequent it. The presents in the most respectable houses in Edinburgh, may be worth from £5 to £35 sterling per week. At this rate, it will be imagined that the girls themselves would soon become as rich as their mistress; but it must be remembered that the latter is purser of the establishment, and keeps both her own and the girl's share. The moment a gentleman leaves the house, the whole sum received from him is handed over by the girl to the landlady, who manages to cheat her ultimately out of every fraction of it. It is difficult to conceive the various subterfuges which these unprincipled women have recourse to, in order to defraud the girls of their presents and property. Amongst others, perhaps the following is the most remarkable:—In order to keep up the respectability of the house, as Caleb Balderstone would say, all the girls must be gaily and fancifully attired; and it is the prerogative of the mistress to suggest and furnish them with such articles of dress as she thinks proper, and which, from their extravagant and gaudy appearance, are totally useless for every purpose but that for which they are provided. These, of course, are charged at the most exorbitant rate, although they are for the most part second-hand, having been the property of some of the unfortunate creatures who have preceded them in the establishment.* Dress after dress is provided for them in this way, from the time the unfortunate girls enter the house till they leave it; and by this dress-system they are always kept in debt to their mistress.

Every method is adopted by the Dames de Maisons to attract attention and draw visiters to their houses. For this purpose they frequently take an airing in a coach, a walk in the principal

* If the dresses have not been previously worn by some one in the same house, they have been purchased second-hand from an old woman who goes in search for articles of this description. She visits the houses of the nobility, and purchases from the ladies' maids the dresses which have been given to them by their mistresses. She also purchases the old and soiled stock belonging to milliners' shops at a reduced rate, and sells them to the brothel-keepers in large numbers at a time; and the latter, in their turn, sell them to the girls at the price of new dresses.

thoroughfares in the town, attend all the public promenades and entertainments, visit the different bathing quarters in the summer season, drive every day (during their continuance) to Musselburgh and other races, and visit all the places of public resort. The expenses of these displays are not, as might be imagined, defrayed by the mistress, but are for the most part charged against the girls. Her lodgers, being always thus indebted to their mistress, are prevented from quitting her house so long as she pleases to detain them. Some of them, after seeing the manner in which they are deceived, are exceedingly anxious to leave; but if they do form the resolution, they must go without a single article of dress, as they are always kept by way of compensation for the debt which the mistress herself has contracted for them. These remarks refer chiefly to the highest class of brothel-keepers, although a slight modification of the same custom pervades the whole body of these unprincipled women.

In the lower class of brothels, the dresses required are of a plainer description; and the mistresses do not furnish them in the same manner as in the highest houses. They have an extensive wardrobe, from which girls are furnished with any part of dress which they require for so much per night. The sum charged for the loan varies in different houses; but the following, which are the charges of a certain house in town, are about the sums generally levied—*viz.* for the loan of a shift for one night, 6d.; for an umbrella, 6d.; for a bonnet, 4d.; for a petticoat, 4d.; a shawl, according to the value; and so on with other articles. Besides paying at this rate for their dress, they also pay from twelve to fifteen shillings for their board per week, and enter into the condition that they are to give to the mistress the one-half of all they can steal from gentlemen, and also the greater part of the presents they receive. Few of the lowest brothel-keepers are able to furnish their girls with any kind of dress, and they are consequently indifferently decked out, unless they have credit at those houses that lend out clothes on the terms mentioned.

It is not improbable that the habit which brothel-keepers have of keeping the clothes of the girls, has had its origin in necessity. The girls themselves, as will be often remarked, are so restless

and unsettled in their disposition, being always in search of happiness without finding it, that long detention in any one place by persuasion or otherwise, is found to be next to impossible. Like pampered and spoiled children, they must have their own way; and any attempt to thwart or contradict them, is sure to rouse their indignation and drive them from the house. Without this method of retaining them, which brothel-keepers have adopted, every girl who is in a passion would leave them without a moment's warning or consideration. But although necessity may have so far suggested these extraordinary means of detaining girls in their service, there can be no doubt but that the greater part of brothel-keepers do it from a lamentable want of the principle of justice, and with a desire to appropriate to themselves the whole profits of the establishment.

Girls frequently go to these houses, after having been kept for some time by gentlemen in private lodgings, with an excellent wardrobe, and leave them in a few weeks without being able to carry a single article of dress along with them. The following case of this description came under the author's observation some time ago:—Miss ——— had been seduced by an officer in a regiment of foot, which had been quartered for some time in Glasgow, and at his desire had followed him to Edinburgh, where she was afterwards kept by him for six months, and received every mark of kindness and attention. Most unexpectedly about this time he feigned a quarrel with her, for the purpose of throwing her off, and made great professions of religion as the grand motive by which he was actuated, although it was afterwards learned that he had taken a fancy for another young woman whom he had already in lodgings. Being a stranger in Edinburgh, and ashamed to return to her friends, she was in some measure forced to betake herself to the street, and was, by means of a washerwoman, persuaded to go to a certain house where she would soon make a fortune. She acted according to her advice, and took along with her several trunks, containing costly and substantial dresses. About two weeks after entering her new lodgings, she found that she had contracted a contagious disease, under which she suffered for six weeks. This long course of sickness and suffering caused

her to reflect on the perilous nature of her situation; and, seeing herself on the very brink of complete ruin, she resolved rather to endure for a short time the feelings of shame which she was sure to experience on returning to her offended friends, than continue to run on in the path of wickedness which she had been pursuing. To carry this resolution into effect, she began to make arrangements for returning home, and announced her intention to her mistress, who, from the apparently disinterested kindness shown to her during her sickness, she had every reason to believe would be happy to accede to her wishes, and do every thing in her power to promote an object she so much desired, and which was so much calculated to promote her future comfort and happiness. She was both perplexed and astonished when her mistress told her with an oath that she could not move over her door till she had paid her down £25—the sum she was due to her for board, lodging, nursing, medicine, and medical attendance. The poor girl burst into tears at the sudden and unexpected turn the apparent friendship of her mistress had taken. Remonstrance with her had no effect in modifying or lessening her demands. To save any risk of loss, which she might sustain from her departure, she ordered all her trunks to be locked up in a room; and, after having put the key in her pocket, she told the unfortunate girl to strip herself of the morning-dress she had on, and march instantly out of the house, for she could not longer endure to see the face of such an impertinent and dishonest girl within her door! Nothing was left but to adopt the course pointed out to her. She accordingly departed without a single article of dress of any value, being covered only with a mantle which she borrowed from one of the lodgers in the same house, and which was to be returned by a servant who accompanied her for that purpose to the house where she had formerly lodged, and where she expected to be provided with as much dress as was necessary to fit her out in a respectable manner to meet with her friends.

The case just narrated gives a faithful outline of the manner in which these unprincipled and unfeeling brothel-keepers act towards those females who are so unfortunate as to become inmates of their dens of infamy. As might naturally be expected, every

principle of justice and good feeling is violated by them. The poor girl in the instance alluded to was, on the principles of justice, only indebted to her mistress £6 for six weeks' board and lodging; but the latter, being aware of the value of the dresses, was determined to rob her of every article belonging to her. To make the robbery as plausible as possible, she adds £19 of expenses, in name of nurse's and doctor's fees, not one farthing of which either nurse or surgeon ever received. The dresses thus appropriated to herself would in a short time be sold to other girls at more than their original value, and pass from one to another, till they had been sold to six or eight individuals. A silk dress was known to bring its owner more than £20 in the course of one year. This dress was sold six times in four months, at about £3 each time. After passing through ten different hands, it was sold latterly at 10s. In general, dresses in passing from one to another bring about £10 or £12, the prime cost being about 50s. Even at these prices, dresses alone must form a considerable item in the profits of the establishment.

Another method of making money, similar to the one just referred to, is the taking and sub-letting of houses. After having realized a little money, many of the Dames de Maisons invest it in the purchase of furniture, and take houses at a low rent, which they sub-let to some girl on finding caution for the payment of a certain sum per week. This practice prevails to a very considerable extent, and becomes an exceedingly profitable speculation. One woman in town has four such establishments; two have three each; and many of them have two. The rental of these apartments is about £5 or £6 a-year; the value of the furniture may be from £12 to £30; the charge per week averages from 16s. to 25s.; thus clearing from 120 to 200 per cent. per annum. There are one or two sub-let houses for which from £2 to £3 per week is charged. The profits derived from these are so great, as to keep the ladies to whom they belong independent. Whenever a house is fairly established, it lets or sells at a very high premium. The good-will of a house, the furniture of which may not be worth more than £80 or £100, might be sold, including the furniture, at £300 or £400, and perhaps £1 or £2 a-week for six months'

introduction. When changes of this kind are made, it is usual for the one who retires to intimate her intention to those who frequent the house, and request them to continue their patronage to her successor.

A most disgraceful practice which prevails to some extent, and which is deserving of exposure, is that of the wives of some individuals, looked upon as respectable members of society, countenancing or superintending houses of the description referred to. They either have some property of their own, or perhaps they take a long lease of a house at a low rent, and, after furnishing it, pay a woman a weekly sum to superintend it. It is most unfortunate for society that such individuals are allowed, or have the impertinence to mingle with others whose characters are irreproachable. It is much to be feared that there are some persons to be met with even in the gay circles, the defects of whose lives, though well known to many of those who entertain and visit them, are silently passed over or forgiven, because of their riches and sumptuous entertainments.*

The want of Sympathy in Brothel-Keepers towards the Girls under them.—There is not a more unpardonable defect in the moral character of brothel-keepers, than the total want of every

* What is even worse than the fact stated in the text is, that ministers of the Church of Scotland have property in Edinburgh let out as common bawdy-houses. It cannot be positively affirmed that all of these are aware of this circumstance, as their property is managed by agents on the spot, while the proprietors themselves live at a distance. Ignorance of the fact, however, cannot be pleaded by one of them, as he was formally applied to by the individuals occupying shops and other premises in the same land, requesting that he would authorize his agent—a highly respectable person in town—to take such steps as were necessary for ridding them of so intolerable a nuisance. The answer which the reverend gentleman returned was to the effect, that he cared little about what kind of tenants he had, provided they paid him their rent. The tenant, consequently, remained unmolested by her reverend landlord, till she removed of her own accord. The legal right of any proprietor to let his property to whom he pleases, is not here called in question; but, morally speaking, every individual is bound not only to promote his own welfare, but the interest and comfort of his neighbour also, so far as he has it in his power; and that, in the instance referred to, the maxim has been most unclerically disregarded. If the precepts of the gospel are thus neglected by those who teach them, what effect can they be expected to have on those who are taught?

thing like sympathy for those unfortunate girls whom they are in some measure instrumental in bringing to ruin. While the poor infatuated creatures are in health and spirits to follow their degraded vocation, they are all kindness and attention; but the moment any of them fall sick, they are treated with unkindness, cruelty, and neglect, or hurried off to the Lock Hospital or Infirmary without a moment's consideration; and if they die, they make no attempt to claim their bodies or inform their friends of what has befallen them. They regard these girls as beings of an inferior grade to themselves, and in complete subjection to their superior will and authority; and every mark of disrespect or non-compliance with their wishes, is treated with immediate punishment. Having exalted themselves by their own "prudent conduct and good behaviour," they imagine and say that they ought to receive all the honour and respect due to their station!

Whatever may be the natural feeling from which this peculiarly haughty demeanour arises, there can be no doubt that it is greatly excited in consequence of the company with which they associate. An individual raised from the rank of a servant, and now in the daily habit of meeting and conversing familiarly with those who move in the highest ranks of society, and perhaps taking an occasional airing in a carriage with them, cannot but acquire a good deal of their manner, and soon form sufficiently high and very erroneous ideas of her own importance, and take much pleasure in displaying her dignity in the presence of those whom she imagines far beneath her. This assumed dignity or pride is always attended with great indiscretion. It is not the noble and true dignity which characterises the individual of rank and education, which scorns a mean and sordid action, and ensures respect from all who come within the sphere of its influence; but that disgusting, ill-regulated, and over-exerted haughtiness, which is limited only to self-estimation, and incapable of extending itself to acts of justice and beneficence, and which is sure to beget disrespect in all over whom it is exerted. It is like a forced plant, which has too soon assumed its outward appearance and magnitude to have sufficient inward strength and substance to withstand the blasts and tempests to which it is to be exposed; and, although

the roof of a public brothel may for a time shelter and encourage its growth, it must sink and wither immediately on exposure.

Husbands or Fancy Men of Brothel-Keepers.—There are few brothel-keepers that have not husbands, *spoony* men, or *fancy* men. By a spoony man is to be understood an individual who supports one of these women, or grants her pecuniary assistance when she requires it; and a fancy man is an individual who is either partially or wholly supported by one of these abandoned women. For the latter they have, in general, a great respect and affection. They have often, however, no affection for the former, and respect them only for the money and attention which they receive from them. It is the spoony men who generally set them up in business, take furnished apartments for them, become security for the payment of their rent, and who generally belong to the wealthier classes of society; while the fancy men are always the objects of their own choice, in general poor, and often belong to the students of law or medicine. The lower classes of brothel-keepers have seldom spoony men; but all of them have fancy men, who generally serve as bullies to the establishment.

The office of bully is to settle all disputes by physical force which occur between the girls and their lovers. It appears from the work of Duchatelet on the prostitution in Paris, and that of Dr Ryan on the prostitution in London, that bullies are much more common, and of a more formidable caste, in both these cities, than in Edinburgh. Bullies in London are represented as "most desperate characters, and are ready to commit any crime, however atrocious;" and are said to "spend the day in public houses, and the night in brothels, in which they always assist in robbing and often in murdering their victims." It is farther affirmed, that "there is an aqueduct of large dimensions, near Fleet-ditch, into which murdered bodies are precipitated by bullies, and discharged at a considerable distance into the Thames, without the slightest chance of discovery." In Edinburgh, nothing of this kind is known to be carried on; and it is only in the lowest houses, which are dens of thieves, that the bullies are known to show themselves.

The husbands of those women who are married, in general live quietly in the house, and are never seen by strangers who frequent it; or sometimes in a separate dwelling with their family, if they chance to have any. Most of these husbands are dissipated; indeed, their dissipation is in many cases the cause of their wives opening establishments of this description. They are also remarkably indolent and lazy. In some instances neither the husband nor family are permitted to visit the brothel superintended by the wife; and the strictest regard is paid to the education and moral training of the children. The latter are not unfrequently sent to boarding-schools at a distance, and receive an education equal to those who move in the highest ranks of society, and are kept in utter ignorance regarding the particular occupation of their parents.

Some of the Dames de Maisons keep reduced gentlemen by their exertions. These they have been instrumental in bringing to ruin, or, at all events, they have experienced great kindness and liberality from them when they were in better circumstances; and they now evince their gratitude by providing for them in return. The highest class will not associate with students and shopkeepers, and deport themselves towards them as ladies of noble family and independent fortune might do. One of them, naturally possessed of much pride, often remarks, that "a woman never demeans herself more than when she takes up with an individual beneath her station!" A *tête-a-tête* with the same lady, is a privilege granted to noblemen only. Evening and supper parties are not unusual at her house; and she uses the utmost discrimination in the selection of her guests.

Although females have generally the management of public brothels, males do sometimes arrogate to themselves the power of governor and manager of such establishments. Besides tavern-keepers, there are no fewer than six of these characters in Edinburgh.

Dress and Appearance of Brothel-Keepers.—The inferior classes of these individuals have no particular mark by which they can be distinguished from persons in the lower walks of life. In

the highest classes, however, there is something unusually extravagant in their dress and appearance by which they are characterised. The love of finery may be said to be the besetting sin of woman, and with these persons the passion is extremely conspicuous. Satins and silks, with the most superb and costly trimmings of lace and ribands, are all their desire; and they would sacrifice every thing for the love of fashion. Of all the parts of their dress, there is none more deserving of notice than their bonnets. These are generally very short and wide in front, mounted with long and expensive feathers, and a profusion of coloured flowers in their lappets. They do not differ particularly from real ladies in the extravagance of their head-gear, with this exception, that feathers and wide fronts seem with them to be constantly in fashion. Their peculiar swagger and the cast of their head, with a wild and impertinent glance of their eye, at once point out to the spectator the class of society to which they belong. With all their attempts to appear great, there is always something about them that tells what they are; such, for example, as being accompanied by a bareheaded or barefooted servant, who is either in close conversation with them, or a few steps behind, carrying a basket. If not followed by a person of this description, they have along with them one or two of their girls, whose giddy behaviour easily betrays them.

After they have been for some time in business, and mingled with people who move in a somewhat higher sphere, they in many instances become rather polished in their manner; so much so, that a stranger might mistake them for respectable ladies. In this way very unpleasant mistakes have sometimes occurred; and, amongst others, the following, which is well authenticated, is not the least remarkable.

While one of these ladies was on a visit to the north of Scotland, escorted by two of her Misses, the post-chaise in which they were travelling broke down near to a parish manse. The benevolent and compassionate minister seeing three well-dressed females in a state of considerable distress and alarm at the accident which had befallen them, stepped forward to their assistance, and gave them a warm invitation to retire to the manse till such time

as the vehicle was repaired and ready to convey them on their journey. From a message that afterwards arrived from a carpenter in the neighbouring village, it was learned that it was impossible to repair the accident earlier than the following morning; so that immediate arrangements were made to accommodate the ladies for the night. When the eldest of the three ladies apologized for the trouble they had reluctantly brought upon the family, the minister expressed sorrow for the accident which had detained them on their journey; but observed, that for his own part he was exceedingly glad of any accident, unattended with danger, that was the means of bringing such as they were to take up their quarters for the night in the manse of ———, and with whose society he was so much delighted.

In the course of the evening's conversation, the lady, in answer to some questions of the good divine, said that she belonged to Edinburgh, that the two young ladies who were along with her were her nieces, and that her object in visiting the north was to look at an estate in Aberdeenshire which was for sale, and which she had some intention of purchasing. After this information, he appeared more anxious than ever to make them comfortable; and repeatedly apologized for not being able to afford them better accommodation, and expressed himself highly honoured at having individuals of their rank and circumstances within his house.

The next morning after breakfast, the chaise arrived which was to deprive the reverend gentleman of his distinguished guests. All the inmates of ——— manse expressed their grief at being so soon bereaved of their pleasant company; but hoped that the period was not far distant when they would again be honoured with a visit from them. In return for his hospitality and attention, the lady, before her departure, presented the minister with her card and address, and requested that he would call the first time he was in Edinburgh, and afford her an opportunity of returning his kindness, which he promised to do.

Several months elapsed before the respected minister of ——— had any occasion to visit Edinburgh. He longed more ardently than usual for the next meeting of the General Assembly, not so much to hear or take part in the discussion of any important

question affecting the interests of the Church, as that he might then have an opportunity of calling upon the distinguished lady whom he had the honour of entertaining at his manse. The period at length arrived; and he embraced the first leisure moment he had at his disposal, to present himself at the number of the street indicated by the card which he had received from the lady on her departure. He was shown into a spacious and well-furnished apartment, where he remained for about ten minutes before the lady made her appearance. When she entered the room she felt some difficulty in recognising her reverend friend; but on his intimating that he was the minister of ———, she welcomed him to her house by a hearty shake of the hand. After receiving wine and cake, and spending some time in conversation with her, the lady pressed him most kindly to return at five o'clock and take dinner, and also to arrange matters so that he might be enabled to stop at night, and make her house his home so long as he remained in town—all which he readily consented to.

At five o'clock precisely he returned, and rang the door-bell of his respected friend and entertainer. Every thing which he saw, convinced him more and more of the high rank in which she moved. The dinner table was most tastefully laid out; the dishes were numerous and varied, and of the most choice and savoury description; and the fascinating society of five pretty ladies was not the least interesting part of the entertainment. After dinner the young females retired, and he saw no more of them that evening, but spent the remainder of it in the company of the old lady alone, with whose shrewd, pleasant, and unaffected conversation he was particularly pleased and delighted.

After breakfast next day, a walk was proposed, to which all parties agreed. The reverend gentleman politely offered his arm to the old lady, and they were followed by two of the young females whom he had seen at table the day before. While the party were walking along Princes Street, they accidentally met with three friends of the minister, one of whom made a kind of halt as if he wished to speak to him. On his observing this, he asked permission of his fair companions to be allowed to converse with his friend, which was of course granted. The latter at once

inquired at him who the lady was that accompanied him. He immediately related to him the whole story how he had got acquainted with her; told that he had dined at her house yesterday, and slept there all the night, eulogizing at the same time her remarkable mental activity and the splendour of her establishment. One might easily conceive the good man's surprise, grief, and astonishment, when he was informed by his friend that the lady whom he so highly esteemed, and whose friendship he was so desirous of cultivating, was no other than Mrs ———, the head brothel-keeper in Edinburgh. He stared at his friend, then at the females, and last of all ungallantly fled, leaving them to take their morning walk alone, and to return at their own pleasure.

General Observations on the History of Brothel-Keepers.—It has already been remarked, that many of these women have at one time or other been common prostitutes; but this remark is not applicable to the whole body of brothel-keepers. Some of them, before resorting to this degrading life, have moved in the better circles of society. One, for example, is the widow of a writer to the signet, and enjoys in consequence a handsome annuity; three have been discovered to be wives or widows of individuals who carried on respectable businesses in Edinburgh; one house was managed for some time by a Protestant minister and his wife; two are conducted by women whose husbands are or have been connected with the excise; and one is kept by the wife of a sergeant of police. By far the greater part of the first and second class of them, however, have been at one time or other kept-mistresses, and have been enabled, by the aid of the gentlemen who protected them, to furnish or purchase an establishment for themselves.

Unfortunately, many women who at first felt little inclined have almost imperceptibly sunk into the degrading office of brothel-keeper. It is easy to conceive how this may be accomplished—a woman may be left a widow with a young family, whose support depends entirely upon her own exertions. By the advice of some friends, strengthened by instances which have come under her own

observation, where others in similar circumstances have been enabled by the same means to procure a livelihood, she is induced to let out part of her house to lodgers. She may find, however, a difficulty in procuring individuals exactly to her mind; and may indeed be glad to accept of any who offer themselves to her notice. In this way she may admit into her house females of very suspicious characters; but, so long as they continue to pay her regularly, she does not incline to turn them off. By degrees she discovers to her experience that she is placed at the head of an establishment of a very dubious kind, and placed in circumstances from which she would gladly escape. This she finds impossible. She has no other method of securing a livelihood; and, having once lodged ladies, she can never again expect to let out her apartments to gentlemen; so that she must either continue as she is or be deprived of her income. By the persuasions of her female lodgers, the poor woman soon opens her house to all who please to frequent it, and readily embraces every project which holds out to her the prospect of gain. This is no imaginary case, but a short outline of many which have come to the author's knowledge. Many of the lodgings which were occupied by his friends and fellow-students twelve years ago, have gradually degenerated, till they have at length been confirmed as public brothels; and all of them have undergone the change in the manner alluded to.

There are some instances where the office of brothel-keeper has fallen to the lot of some individuals by succession; as passing from mother to daughter; from sister to sister; from aunt to niece, &c. Although examples of this kind actually do exist in Edinburgh at the present time, they may be looked upon as rare; for few of these characters, endowed with any degree of parental feeling, wish to see their family following their footsteps in this particular line of life. It is painful to think that there are any who are so far lost to every natural feeling, as to encourage their daughters to be as bad in this respect as themselves. Yet such is the case. There are more than one house in Edinburgh where mother and daughters form the sole inmates, and monopolize the whole business of the establishment.

II.—FEMMES GALANTES.

The class of common women which falls next to be considered, is that to which Duchatelet has applied the term "Femmes Galantes." Although there is not in Edinburgh any corresponding precisely with that in Paris, to which he has given this expressive appellation, yet there is a distinct class, combining many of the features of the "Femmes Galantes," the "Femmes a-Parties," and the "Femmes de Spectacle et de Theatre," to which it is intended to apply the term.

This particular class of prostitutes differs from all others in these respects;—that they are too proud and independent to subject themselves to the tyrannical rule of a brothel-keeper, and too poor and unsettled to be able to put themselves at the head of one of these establishments. As this is the class principally inquired after by the highest ranks of society, military officers, &c., the individuals composing it have become, like the brothel-keepers, very proud of the distinguished position they occupy in the community of prostitutes. They view brothel-keepers and the girls under them with the utmost contempt, and disdain to associate with those whom they consider beneath them.

These girls, for the most part, have been trained as sewers or bonnet-makers, and some have received a liberal education. Many of them can play on the pianoforte or guitar, can sing and dance well, and are very polished and affable in their manners. Others, again, are possessed of considerable information, and spend a good deal of their time in reading novels and other works of an airy description. Taking them as a class of young women, they are surpassed by none in any rank of society for a genteel and beautiful appearance. From the handsome manner in which they are paid by those who visit them, they are enabled to dress remarkably well, which, together with a tint of *rouge*, renders them very fascinating and attractive. Whilst walking on the street, many of them are exceedingly modest in their appearance, and have no particular mark by which they can be distinguished from ladies in the higher walks of life. They are frequently to

be seen arm-in-arm with gentlemen, with a book in their hand, at public entertainments, exhibitions, promenades, ship-launches, &c.; and on all these occasions they behave with the utmost prudence and decorum. The most of their time is spent in idle conversation, card-playing, and jaunting from place to place; but even to this rule there are exceptions. Some continue, after abandoning themselves to a life of prostitution, to follow their previous employment as sewers or dress-makers; but, generally speaking, they lose their habit of industry in a few months, and deliver themselves up to idleness, not even attempting to mend any part of their own dress, however well qualified they may be to do it.

These "Femmes Galantes" generally live in private lodgings, or in the houses of their relatives, and attend the respectable houses of assignation in the evenings, where they remain as long as visiters are expected to call. Some of them occasionally take a walk on the street or attend the theatre, where they meet with gentlemen who accompany them to these houses. If they adopt the latter method of securing lovers, they pay only two or three shillings for the use of a room for a short period; whereas, if they remain in the house till the mistress of the establishment introduces them, she charges the one-half of all that they receive, as a compensation for the liberty of an apartment and the introduction. The mistress is generally in possession of the address of all the girls who frequent her house, and sends for them at any hour of the day or night when they are particularly wanted, in which case, also, she charges the one-half. There are three houses in town which this class of girls are specially in the habit of frequenting; and it is no unusual thing for the keepers of these sinks of iniquity to draw upwards of £20 in a night.

Many of these pass currently in the houses of assignation for sly or sewing girls—a class which is in greater request than any other—although they may have long ago discontinued the latter occupation. In order, however, to gratify and delude their lovers in this respect, it is a common practice with them, in their leisure moments, to probe the forefinger of the left hand with a needle, so that it may resemble that of a person constantly engaged in

sewing. From the belief that they are not yet completely abandoned, and from their polished manners and handsome appearance, gentlemen are induced to choose them as mistresses. In consequence of their extravagant habits, very few find the sum allowed sufficient to maintain them, and they seldom, therefore, continue steadfast to one man. Many of them are partially kept; they receive a certain sum per week, and are allowed to make as much more as they can, provided always they are to be found at their lodgings at an appointed time. Those who deal with them in this manner are generally poor, and are connected with some of the public offices or other places of business in town. Noblemen never agree with them on such terms; but, nevertheless, not one in the hundred will conduct herself properly as a kept-mistress. The man who is foolish enough to believe that any of them will remain faithful, will generally find himself mistaken.* Nothing short of sincere and ardent affection, with a competency to meet their unbounded desires, will ensure the fidelity of any

* The following curious case is clearly illustrative of the perfidy of these women:—A young gentleman residing in Leith took a particular fancy for a pretty young female about a twelvemonth ago; and, in order to allay all feeling of jealousy and secure her to himself, he took furnished lodgings for her in Edinburgh, and gave her about two pounds per week. Every thing went on well for nearly ten months; she appeared to be well satisfied with the kindness and attention the gentleman manifested towards her, and he had no reason to be dissatisfied with her apparent fidelity and affection for him. He was so well pleased with the arrangements he had made, that he frequently boasted of the pleasure and delight which he experienced in her company, and seriously advised all of his intimate companions who kept women to pay them well as the only method of allaying suspicion. One evening, having finished his business in the counting-room a little earlier than usual, he went to enjoy the society and conversation of his paramour. Having a pass-key, he opened the door, and passed, without ceremony, into her room, smiling at the surprise he would give his faithful mistress by calling so much earlier. An unutterable surprise struck all parties; for, to his mortification, his affectionate mistress was lying on a sofa in the arms of an elderly military gentleman. The latter instantly started to his feet, and demanded an explanation from the former of his conduct in thus entering so abruptly into an apartment where no stranger had any right to intrude himself. An explanation and apology was claimed in return by the young gentleman, who had good reason to believe that he alone was the injured person. When both parties had come to very high words, and were on the point of exchanging cards, a third gentleman stepped in and asked their reasons for thus appearing in the apartment of his mistress. The astonishment of all parties was so great, that neither could

of those females who have once forsaken the path of virtue. No man who has a kept-mistress is certain of obtaining her affection; and there is no woman of this description who has not a regard for some particular friend, whose visits will always be welcome, and which must be a source of perpetual jealousy to him who provides for her. To the stupid fool who does so, it may be observed, that

> " While the needful holds out, the kind souls will caress you,
> And be gentle and bland as the breezes in spring;
> But if your finances get taper, Lord bless you!
> The warmth of affection at once will take wing.
>
> Than the smiles of a mistress, what charms can be greater,
> To gild the dull hours and the spirit to cheer?
> But you'll make the discovery, sooner or later,
> The tie, though delightful, is terribly dear."

The words of the poet are so full of meaning, and so illustrative of the present subject, that it is thought a pity to destroy their effect by any farther remarks.

Girls preserve their status in this class for very different periods. So long as they refrain from ardent spirits, and are enabled to dress fashionably, they receive attention from some gentlemen who are always ready with pecuniary aid when they are likely to fall into a lower grade. Some are thus kept in the genteelest rank for a number of years; but how few are there who can continue temperate in their habits for that period! Generally speaking, they are in the daily practice of drinking intoxicating liquors, and few are above a year abandoned to this life before they become confirmed drunkards. So soon as this takes place, they fall from one class to another, till they have successively passed through them all. The period required for this revolution varies

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for a few moments utter a single expression. They silently gazed on one another, each expecting the other to give an explanation of his conduct. All at length explained—all apologised—all had good reason to be satisfied that they had been completely duped for once in their life, and that a woman could be equally affable, affectionate, and faithful to three as to one. She had been the mistress of them all for a considerable time without either having the least suspicion.

according to the nature and habits of the individual, and may be said to be from one or two weeks to as many years. The following short story, relative to one girl, gives a fair representation of the history of many, and the changes they undergo :—

A gentleman had occasion every morning, in passing to his place of business in the New Town, to go down Warriston's Close from the High Street to Market Street. In doing so, he observed a pretty young woman, about fifteen years of age, constantly engaged in sewing at a window on the first flat of one of the houses. It mattered not what time of the day he passed, morning, mid-day, or evening, she was always to be found at her post. Struck with her remarkable industry, he was prompted one morning to make inquiry at one of her neighbours regarding her history, and felt much pleased with the account he received. She was represented as the only surviving daughter of an infirm old woman, who depended entirely on the exertions of her daughter for a livelihood. For three years this young person had been looked up to by all who were acquainted with her as a pattern of industry and good behaviour.

After having observed her every morning at the window of her apartment for several months; and being highly delighted with the description given him of her character, he began to look upon her as an acquaintance, and instinctively gave her, as he passed, a friendly nod of recognition, which was returned on her part by a modest inclination of the head and a smile. Some time after these friendly signs began to be given and received, the gentleman felt rather surprised one morning to find the window without its fair tenant. Morning after morning passed away, and still she was not to be seen. His anxiety about the state of her health became so great, that he was induced one morning to call at the door to make some inquiries after her. All that he could learn was, that, on the Sabbath morning preceding the day on which he first missed her, she had gone out to church and had not returned; and that she had been observed once or twice in the company of a young man, a clerk in a shop in the Lawnmarket to which she was in the habit of sewing; but no trace had been obtained of her lodgings.

A few weeks afterwards, when crossing the North Bridge one evening, he was surprised to meet the fair fugitive in company with other two young girls whom he had reason to believe were improper companions for any virtuous person; and from the gaudiness which was apparent in her habiliments, he had no doubt she had abandoned herself to the street as a common woman. It was about the beginning of September he first lost sight of her; and, in the month of December, he was passed on Princes Street by a prostitute in the most fashionable and splendid attire, whose face he was sure he had seen before, but where he could not remember. Next day, however, his doubts were relieved by seeing his old acquaintance in Hanover Street, in the same elegant apparel in which he had witnessed her the previous evening. He saw her again in Nicolson Street, about three weeks afterwards, apparently a little reduced in circumstances. In the month of March of the following year, he had been spending the night in the house of a friend in George Square; and, in going home, he was stopped in Charles Street by a poor, dirty, and wretched woman, who, in a pitiful tone, entreated him to grant her one penny to get something to eat, as she was actually dying from starvation. He asked her how a person of her years had fallen into such a desperate condition. The short account which she gave of herself, led him at once to understand that he had met with her in whose history he felt so much interested. After giving her something he left her, mourning over the misery which had overtaken one who was formerly so much beloved by all who knew her, and whom he imagined would soon fall a victim to her present circumstances.

Two months after the period alluded to, when he had no doubt that she had paid the last debt of nature, he was very much astonished, when going one morning to his place of business, to see her once more at the window of her old habitation, and busy as usual at her seam. With the exception of her pale countenance, there was no particular mark of difference in her appearance. The same frock, and the same handkerchief thrown loosely over her neck and shoulders, left him without any hesitation as to the identity of the person. He observed her all the following summer

engaged at her accustomed employment, and had the satisfaction of hearing that she was married soon afterwards to a very respectable tradesman. He has since learned, that she has proved a faithful wife and an affectionate mother.

III.—PROSTITUTES WHO BOARD AND LODGE IN PUBLIC BROTHELS.

This is the largest and most important class of common prostitutes. As their habits differ considerably, according to the sphere in which they move, they may be appropriately subdivided into two distinct classes—those who live in the first and second-rate houses, and those who dwell in the inferior class of public brothels.

The first division of these is composed of girls who have descended from the class of "Femmes Galantes" or of servants, and others who have lately entered on a life of prostitution. Their appearance, in general, is prepossessing, agreeable, and pleasing. If they are not highly gifted by nature with beauty, they generally contrive, by means of whitelead, carmine, and other artificial resources, to look remarkably well. In many cases they lay on the paint so delicately and tastefully, that it becomes difficult to distinguish it from a natural tint. The custom of painting becomes actually necessary with them, as their licentious and dissipated habits destroy in a very short time their naturally healthy appearance, and make them shrivelled and much older-like than they really are. With the exception of those who live in the genteelest public brothels, almost all belonging to this class are very dissipated. The greater part of their time is spent in idleness, card-playing, or dissipation. Unless they are in a state of perpetual excitement with spirits, they are subject to an insuperable languor, which completely incapacitates them for all active exertion; and their indolence is so great, that the simple operation of dressing themselves is looked forward to with pain, and is consequently postponed as long as possible. The same characteristic features seem also to extend to the mind, as they appear incapable of harbouring one serious thought, or performing one rational act. All are blind and insensible to their own interest, and pay no atten-

tion to the opinion or advice of any one. Their irritability of temper increases with their misery; and they become of so restless and volatile a disposition, that they seldom or never continue for any length of time in the same lodging; and every change being generally for the worse, they soon descend to the lowest scale of public prostitutes, and terminate their days in the Infirmary, by suicide, or in some wretched cellar, where some dirty straw forms their only couch, and where the oaths of their drunken companions seem to vie with the shrieks of their dying agonies.

The girls who board and lodge in the genteel houses alluded to at page 22, never walk the streets at night, and are seldom permitted to take a walk at any time, unless accompanied by the mistress herself, or some one in whose sobriety and honesty she has implicit confidence. This strict surveillance is absolutely necessary; for no sooner are the girls at liberty than they resort to a tavern, or the lodgings of some of their acquaintances, where they soon get themselves tipsy, and bring disgrace on the establishment to which they belong. The remainder of this class of prostitutes ply their calling on the streets in the evenings, and are characterised by a bold impudent air, which distinguishes them from all decent females. Two or more are for the most part in company; and they appear quite gay and cheerful. Many of them are well, even extravagantly dressed; and, by stuffing and padding, are put into an elegant and fanciful form. Their attire, in general, as will be understood from observations already made, is the property of the house to which they belong; and not unfrequently the girls connected with the same brothel are dressed nearly alike. This is more particularly the case about the time of Musselburgh races, which is a sort of field week with them, when they are furnished with new dresses for the occasion. Whatever may be the quality of their raiment, the poor creatures are generally without one shilling in their pockets. The reasons for this poverty have already been stated. Some of this class of common prostitutes live in private lodgings or rooms of their own, but do not in any respect differ materially from those just described in their habits.

The second division of prostitutes who board and lodge in public brothels, are a still more depraved and wretched class of human beings. In them every feature which renders the character and manner of woman attractive, seems to be completely banished. Long accustomed to a life of prostitution, and inured to every scene of wickedness and suffering, they have become quite reckless, and take delight in abusing and insulting every one whom they esteem more virtuous than themselves. A servant girl, or a respectable married woman, are objects of their greatest antipathy.

The infamous dens in which these beings lodge, are principally situated in the High Street and Grassmarket, with the adjoining closes; and they are so much dreaded by every one, that they sometimes get the whole close to themselves. This is the case with North Fowlis' and Geddes' Closes, Halkerston's Wynd, and North Gray's Close. The apartments which they occupy are of the most deplorable description, generally without one article of decent like furniture. Their beds consist of a little straw, a piece of old carpet forming all their covering; and the females are so lazy and indolent, that the apartments are very seldom put in any thing like comfortable order. The same marks of slothfulness are obvious in their own dress and appearance. They rarely wash themselves, and their clothes are hardly ever changed till they rot off them with dirt. Their figure altogether is so uncouth and disgusting, that it must be matter of surprise to every reflecting person how any one is attracted into their company.

The habits of this division differ materially from the former, and especially that portion of them who lodge in the most respectable houses. They spend their whole time in rioting and dissipation, and walking about the streets. A small company of them are generally assembled at the mouths of the closes where they reside, constantly on the alert to entrap customers, and introduce themselves by asking for a gill of whisky, the whole or one-half of which they frequently offer to pay. If a man at first does not display considerable firmness, he is sure to be led off by them. The least inlet afforded, is soon taken advantage of; and they are so much accustomed to the art of decoying the unwary, by wiles

and threats together, that they are sure ultimately to attain their object. The only way to ensure escape, is to pass them without any notice; and, should they speak, to return them no answer. Whenever a man speaks, he is half pledged to accompany them to their lodging or a tavern; indeed, he is no longer able to act according to his own will, being generally surrounded by three or more the moment he begins to manifest the least disinclination, when, by pressing and pulling, they usually manage to empty his pockets of every farthing of money he may happen to have in his possession. As money is their sole object, they soon let their victim take his own will after they have obtained it; and as the unconscious dupe imagines his sole safety depends in flight, he runs from the spot, proud at having obtained his liberty, when to his mortification, and too late to regain his lost property, he makes the astonishing discovery that he has been robbed.

Those belonging to the present division of prostitutes who have at one time been in the more respectable houses, very soon become dissipated and ill-dressed; and if in a short time they do not terminate their miserable existence, they become so much altered in appearance, that no one who formerly knew them would be able to recognise them. It is somewhat different with those who have never been any higher, and who have been trained from childhood to a life of prostitution. When newly merged into womanhood, many of the latter class become very blooming and florid in their complexion, and remarkably tidy in their dress. Most of them go bareheaded, and display great taste in the manner they arrange and ornament their hair. These are a most dangerous class of prostitutes, as their clean and healthy-like appearance is apt to attract thoughtless young trades lads into their company; and all of them being expert swindlers, they are sure to rob every one who ventures to associate with them. They often take up with common thieves and strolling players or musicians, and accompany them from place to place, and sooner or later commit some crime, for which they receive banishment. It is very easy for one who carefully watches all their movements, to know when they have been stealing to a considerable amount. On a sudden, two or more of them who have shared the booty

become gaily attired, and would pass for girls belonging to the genteel class of prostitutes; and they continue drinking with their comrades till every farthing is spent, by which time the new dresses are either pawned, or so much soiled, that they again resume their former habiliments. It is rare that any of them have more than one dress at a time; and this is generally worn as long as it will hang together, and till it is impossible to tell what were its original colours. In some of the lowest brothels there may not be more than two changes of raiment for the whole establishment, which are worn by the girls alternately, and a single frock is sometimes all they possess. When reduced to this unenviable condition, the pride of cleanliness is so completely banished that neither their faces nor clothes are ever washed; and what with filth, vermin, scabs, and whisky, they emit a most disagreeable and sickly odour. The apartments in which they live partake of a similar character. It is when reduced to this miserable state, that these wretched beings are more especially to be pitied. Many of them not exceeding twenty-two years of age, when so situated, assume the appearance of old women; and almost all of them die before they reach the age of thirty.

IV.—PROSTITUTES WHO HAVE NO REGULAR LODGINGS.

This is a class of prostitutes embracing characters of every description, but chiefly of those who are too much debased, or have some particular defect in their temper or conduct, to be admitted into any of the regular brothels. There is also in this class a considerable number of servants out of place, some dissipated married women whose bad behaviour has driven them from their husbands and families, a number of poor orphans who have no other way of earning their bread, and not a few females who have foolishly and inconsiderately left their homes and followed some of the regiments of soldiers who have come to Edinburgh, and lastly, of a number of widows, and wives deserted by their husbands, (to whom allusion has already been made,) who have no house of their own, and who are reduced to the most extreme indigence.

A portion of the individuals who compose this class go about during the day as beggars; and many of them who have no children of their own, borrow them from the houses where they lodge, or from some of their acquaintances, for the purpose of exciting the compassion of the citizens and obtaining charity. Another part go about the streets vending radishes, strawberries, &c., during the summer season, and, in winter, prowl about as common thieves. These creatures lodge in the most crowded and poorest districts of the city; and, generally, two or more reside in the same lodging-house. They seldom sleep in the same hovel longer than a week, as they are so poor or dishonest that they are avoided by most of those who let beds for the night. Others, again, parade the streets from night till morning, or call on some one with whom they are acquainted, at whose fireside, or on whose floor, they recline as composedly as on the softest couch. Some who do not choose to walk about all night, or who are afraid of being committed, go to the Police-Office, and take the shelter which the protection-room affords them; while not a few spend it in an empty room or common stair. These wretched women are to be seen sauntering about the streets at all hours of the night, barefooted, dirty, and emaciated, with their hands under their aprons and shivering with cold; and there is good reason to believe that many of them starve to death in the place where they lay themselves down to rest.

Those belonging to this particular class who are not so much reduced—such, for example, as servants out of place who are unwilling to enter public brothels, and some of those who follow the soldiers—stroll about idle during the day, or, when free from duty, in company with their sweethearts, and lurk about the Meadow Walk or Calton Hill till about ten o'clock in the evening, when they retire to lodgings, where they pay twopence or threepence a-night. Unless these girls find a place, or return home to their friends, they soon become dissipated in consequence of associating so much with the soldiers, whom they treat with drink at their own expense. In this way they spend the greater part of what they earn by their lascivious habits; and, after they are

addicted to drinking, they soon join the ranks of the lowest common prostitutes.

V.—PROCURESSES.

These consist, for the most part, of prostitutes who are too old or ugly for following their regular pursuits with any chance of success, and whose constitutions have been naturally too healthy and robust to sink under the excesses to which they have been subjected. Having spent a great proportion of their days in scenes of the utmost wickedness, and seen all the ups and downs attendant on their profession, they are consequently versant in all the particulars relating to it, and prove useful assistants and admonitors of those who have newly opened an establishment on their own account. Most of the genteel brothels have one of these debased characters under them; and by her instructions the keeper is in a great measure guided. Besides acting as housekeepers, part of their business is to seek out nice-looking girls as lodgers; and, in order to do this successfully, they have generally a number of agents in different parts of the town employed to ferret out such servants, sewers, or unprotected females, as they imagine will answer their purpose. Those thus engaged are small shopkeepers, green-wives, washing and mangle-women, and some of those who keep public lodgings, who have many opportunities of meeting with strangers who come to their houses for a night's protection, and of advising them to brothels as servants, &c. But as nothing is so much calculated to convey an idea of the extent and enormity of this evil, and of the characters of those employed in it, as the following statements of Mr Talbot from the work of Dr Ryan, the author will take the liberty of quoting them. He represents them as "the most abominable wretches in existence, alike reckless of themselves and of those who may become their prey. Some procurers are men moving in the most respectable classes of society. These are attached, for the most part, to brothels kept by foreigners, and are often sent to different towns and villages on the Continent to engage young girls from their parents, as tambour-workers, dress-makers, &c.; and a quarter's

wages are advanced to the parents to lull their suspicions. When these inhuman monsters have obtained a sufficient number, they bring them to London, where their modesty and virtue are sold to some profligate wretch for from £20 to £100. After a short period, these children are said to become stale, and are turned into the streets (contaminated or not) to starve." He again remarks, that "procuresses are employed in this metropolis and elsewhere to watch stage-coach offices, and to offer advice, aid, and lodging to girls who come to London to obtain situations. Others frequent servants' bazars, or rather sinks of iniquity, workhouses, prisons, penitentiaries, for the purpose of luring servants, and decoying innocent and inexperienced girls, by every artifice and cunning which infamy can suggest. I have known procuresses who were sent seventy miles from London, and no expense spared in their horrible traffic. Others prowl about the streets of London day and night for the purpose of entrapping the unwary; and thus the demand for fresh victims is supplied." In reference to another kind of procuresses, Mr Talbot observes, "The Sabbath is a favourite day with these wretches; and they watch young children going to Sunday schools, and entice them to their haunts; nay, I believe children have been actually taken from the schools in the sight of teachers and companions, they having no idea of such a shocking system being in operation. As soon as the children are secured, they are sold, and their ruin sealed perhaps by some hoary-headed debauchee, at an enormous price!" The whole system here depicted, is one of such a horrifying description, that nature shudders at the thought of it. Edinburgh being comparatively a small city, may not be so bad as the account just given of London; yet it is much to be feared that an evil of the same kind exists on a small scale. Manglewives have been reported to be established, even by gentlemen, with the sole intention of entrapping servant girls for the gratification of their own ungovernable propensities; and, at the moment when he writes, the author has in his eye a small green-shop, in a respectable street, the keeper of which—an old kept-mistress—was a few years ago installed into that situation by two or more gentlemen for the purpose alluded to; and in which no fewer than

eight decent servants of families in the neighbourhood, have been unsuspectedly seduced in the course of the last year. This was accomplished by inviting them to tea on the Sabbath evenings, and afterwards treating them with wine till they were nearly intoxicated, when these gallants were introduced, and of course joined them in their merriment, till they attained their object.

GENERAL REMARKS.

From the account which has been given of the manners and habits of prostitutes, it is obvious that they are not only a miserable and unhappy class of beings themselves, but are also highly detrimental to the best interests of the community. Some of them have been shown to be in a more wretched state than others, but all bear evident marks of their degradation and downfall. Affection for their own relatives becomes in many cases completely alienated. This is more especially the condition of those who have, or imagine they have, been in any way injured by their friends, and those who have been abandoned to a life of licentiousness for a series of years. They seem, also, remarkable for their revengeful feelings towards those who have at any time given them the least cause of offence. If a gentleman manifest more than ordinary attention to any of them, and subsequently desert her, and take up with another, the former will adopt every method to damage his reputation and bring him to ruin. They have a prying curiosity about them to find out the name and designation of every individual who is in the habit of frequenting their lodgings. For this purpose, several of the brothels have a hole in the kitchen door, where they may have an opportunity of seeing their visiters unperceived crossing the lobby; and, should one fail in recognising the stranger, another applies her eye to the opening, and so on, till they have satisfied themselves of his appearance, which, once fairly impressed on their memory, will one day lead to a discovery of his name and place of business. Whenever they have discovered this, their victory over him is secured. Should they be in want of money, they either call on him themselves or dun him with letters, till they accomplish their object.

If the individual is weak enough to condescend to take any notice of their importunities, he is sure ultimately to be completely duped by them. An instance of this kind came lately to the author's knowledge, where a gentleman, in order to avoid an exposure which a girl threatened to make, dolled forth at her command the handsome sum of £40 sterling. The female, in this case, pretended to be pregnant; and, knowing that the person held a most responsible situation, and that he was married into a respectable family, she never entertained a doubt but that she would receive any sum she thought proper to demand. It is exceedingly common for prostitutes to feign pregnancy, and father the child on the individual whom they consider most able to pay for it, in order to swindle him of his property; but in nearly ninety-nine cases of the hundred got up for this purpose, no pregnancy exists; and one can hardly help sighing for the imbecility of any one who allows himself to be so easily imposed upon.

Prostitutes are a most ungrateful set of beings to those who may have done them a favour; of course there are some exceptions to this as well as every other law laid down regarding them. While the statement holds good, generally speaking, it must be candidly confessed, that there are some of a directly opposite nature, and who would do every thing in their power to evince their gratitude for the least mark of kindness which had been shown them. For proof of this, the author begs to refer to the Annual Report of the Edinburgh Lock Hospital. But how few, when compared with the hundreds who are admitted there, return to acknowledge the benefit they have derived from that useful institution! "Behold there were ten cleansed, but where are the nine?" may very justly be applied to those who have been its inmates. Their want of gratitude is obvious in all their relations of life. If one should fall sick, and be supported during her distress by one of her unfortunate companions, it not unfrequently happens that she is the first to traduce and maltreat her benefactress. Examples of this kind are so numerous, that when any of them does an act of benevolence for another, she never expects a similar gift in return.

Jealousy is a prominent feature in the character of prostitutes,

and is a source of never ceasing grievance to those who are more particularly subjected to its influence. Knowing well the deceitfulness of their own heart, they imagine every one equally corrupted in their affections and unprincipled in their conduct. Nothing is more annoying and affecting, than to see attention paid to others and themselves neglected. If any of them is represented as being more pretty and handsome than others, every reproach which malice can invent is brought to bear on her character and appearance, with a view to depreciate her in the estimation of those who admire her. The feeling against that poor creature is carried to such a degree, that, if she is seen upon the street, the others will spit in her face, or otherwise manifest towards her the utmost contempt. Oaths and obscene language are dealt out upon her without measure and without mercy. A modification of the same feeling is cherished by the low prostitutes who walk the High Street towards those who ply their vocation in Princes Street and other respectable places. If any of the latter should trespass on the path of the former, they run the risk of receiving some personal injury, or having their clothes torn or otherwise destroyed. It is a prevalent custom, that, when any girl becomes so reduced as to be obliged to walk on the High Street, she must either treat the others to drink or suffer the insults they please to inflict. All prostitutes are exceedingly jealous of servants, and are not sparing of their invectives against them. A nursery-maid is more especially an object of their abhorrence, perhaps chiefly because this description of servants have more time at their disposal, and walk much in the company of soldiers, who are great favourites with all the lower class of prostitutes.

It is, however, of their own spoony and fancy men that prostitutes are most suspicious. When one of them wishes to kindle the ire or injure the feelings of any of her companions, she is sure to accomplish her purpose most effectually by informing the latter that she had lately seen her sweetheart walking with, or frequenting the lodging of, another girl. Instances have occurred, where prostitutes have gone and stood within sight of the office or shop door, where their lovers were employed, night after night for

months together, and watched them at a distance, till such time as they reached their lodgings, lest they should deign to speak to or take notice of any female but themselves; and, to save the chance of detection, some of these girls have been known to dress themselves in male attire, that they might be able to watch more closely. The feeling excited to such a degree is a source of great uneasiness to themselves, and is the most prevailing cause of suicide amongst these women. In the course of last year, the author knew of about a dozen of cases of attempts to poison by laudanum; and in every one of these, without exception, the reason of the attempt was jealousy of their sweethearts taking up with other girls. This is an emotion of mind which prostitutes share in common with all belonging to their sex; and it appears more conspicuous in their character, only because they have not the same firmness and power of mind to conceal it that virtuous females generally have.

CHAPTER III.

CAUSES OF PROSTITUTION.

Preliminary Remarks. 1. NATURAL CAUSES. Licentious Inclination—Irritability of Temper—Pride and Love of Dress—Dishonesty and Desire of Property—Indolence. 2. ACCIDENTAL CAUSES. Seduction—Inconsiderate and Ill-assorted Marriages—Inadequate Remuneration for Needle and other kinds of Work in which Females are employed—Want of Employment—Intemperance—Poverty—Want of proper Surveillance of Servants by their Masters and Mistresses—Ignorance, or defective Education and religious Instruction—Bad Example of Parents—Want of proper feeling and kindness on the part of Parents towards their Offspring, and harsh treatment of other near Relatives—Attendance on Evening Dancing Schools and Dancing Parties—Theatre going—Desecration of the Sabbath—The publication of improper Works and obscene Prints—The countenance and reward which is given to Vice, and the small encouragement to Virtue.

PRELIMINARY REMARKS.

THE preceding chapters having been chiefly devoted to the consideration of the extent of prostitution, and the manners and habits of those who pursue it, the next step in the present inquiry is to examine into the causes of this evil. This investigation is so extensive and varied, that no single individual can be expected to do justice to the subject; and there are difficulties attending it which the utmost attention and assiduity will never entirely overcome. The valuable work of Duchatelet, so comprehensive and elaborate in all its details, is, in this particular respect, meagre and unsatisfactory. That part of Dr Ryan's work which refers to the same subject is likewise very imperfect. This is the more to be regretted, as nothing is so much calculated to diminish or remove a crime

of any description, as a full and clear exposition of the circumstances which either directly or indirectly give rise to it. In many cases, the simple detection of the cause is all that is necessary for eradicating the crime which it occasions. It is not expected that the mere discovery of the causes, will in the same way completely and at once remove the evil of prostitution; for the entire annihilation of that crime is an object which never can be effected otherwise than by a perfect change of the passions and affections of the human mind—a work altogether beyond the power of man. There is a distinct class of causes inherent in our nature, which can only be modified or subdued by a good moral and religious training. Man is gifted by nature, in common with all other animals, with particular desires, the gratification of which is to him a source of pleasure. It was not intended, however, by the great Author of his nature, that man should give unlimited indulgence to his passions; and He therefore prescribed to him certain laws for their restraint and regulation. Man was, moreover, endowed with reason and intelligence, that he might understand and observe these restrictions; and any disregard to or infringement of them, he was assured, would be attended with certain and severe punishment, making him therefore accountable for their due subordination. Every one is sensible of his desire to pursue a particular line of conduct, and nature, in most cases, points out the means of its gratification; but some may be ignorant of the laws which the Creator hath established for the government of the passions. Without this knowledge, individuals would be apt to give them inordinate indulgence, so that ignorance thus becomes a cause of licentiousness. From this it is obvious that there are two distinct classes of causes—one *natural* to the human mind, and the other *accidental* or arising out of circumstances; and it is proposed to treat of them under separate heads.

The facts stated at pages 5 and 6, in reference to the extent of prostitution in different countries and cities, hold out the greatest inducement to believe that the morals of the people and other circumstances may be so altered and improved, that the crime will be greatly diminished. How many causes of this evil, for example, were in operation during the Revolution in France, that

no longer exist? The number of prostitutes in Paris at that eventful period was nearly twice as great as that at the present day. And how many causes of prostitution are there in London that have no existence in Edinburgh? In the former, there are 5000 gin-shops, and numerous cigar and coffee-shops, with large saloons, or "long rooms" as they are called, attached, where "prostitutes are arranged in rows," "like cattle in Smithfield market," until visiters select their "wives." There is no such publicly organized establishments in Edinburgh; and, for the non-existence of which, its inhabitants cannot be too grateful. If the number of public prostitutes can be reduced from one in six or seven, as in New York, to one in eighty, as in Edinburgh, why may the number in the latter place not be still farther reduced? The accomplishment of such an object is not only possible, but the prospect of it is highly encouraging.

I.—NATURAL CAUSES.

Natural inclination is a much more powerful incentive to vice in some persons than in others, so that the accidental causes act variously on different individuals. It is necessary to be aware of this fact, as they in whom the propensity is most powerful ought more especially to shun the causes which excite it to indulgence. The natural causes, or those arising from some inward feeling or desire, are less numerous than the accidental, and may be arranged in the following order:—Licentious Inclination—Irritability of Temper—Pride and Love of Dress—Dishonesty and Desire of Property—Indolence. According to the order proposed, the Natural Causes of Prostitution fall first to be treated of; and the first of these that has been mentioned, is

LICENTIOUS INCLINATION.

There is no cause, the investigation of which is attended with greater difficulty, than that of natural licentiousness, as no female can be brought to acknowledge that this alone was chiefly instru-

mental in leading her astray. If, however, the evidence of parents, near relatives, and intimate acquaintances can be relied on, the facts which the author has obtained are quite conclusive and satisfactory. It not unfrequently happens that friends, when spoken to in order that they may receive into the bosom of their families those who had formerly despised the shelter of the paternal roof, urge as a reason for their not complying with the request, that they have no hope of the girls behaving themselves, as they had from childhood been addicted to this kind of vice. This is not the declaration of unfeeling and unrelenting persons alone, but of affectionate, forgiving, and intelligent individuals, who have the best interests of every member of their families sincerely at heart; and it is very unlikely that they would allow such a confession to escape from their lips, unless they themselves had been fully satisfied of its truth. It is also currently reported amongst prostitutes, that certain of their companions are remarkable for their libidinous desires, and that the gratification of these is their sole object in continuing common girls. They care nothing about money farther than what is necessary to meet their board; and their carelessness about every thing else conducive to their comfort is equally manifest.

The number of females who follow a life of prostitution for the gratification of the sexual desire alone, is comparatively limited; but it is found in combination with other causes, and may be said to be a conspicuous feature in the character of the great majority of prostitutes. It is scarcely possible to conceive that any female could give herself up to unrestrained indulgence in this respect, without having some inclination to it. Duchatelet and others refer to the remarkable coldness they manifest towards those who approach them; but this is no proof that they are without sexual desire, and can easily be explained without harbouring any such supposition. There can be no doubt that they receive the attentions of those for whom they have a fancy, without experiencing or manifesting any want of kindness or affection. Without the natural desire, the co-operation of the other causes would have little or no effect, as many of them, to be afterwards mentioned, act chiefly upon this particular feeling.

IRRITABILITY OF TEMPER.

However difficult it may be to conceive that irritability of temper can be a cause of prostitution, there need be little doubt of the fact. It has already been remarked that prostitutes not infrequently give themselves up to the most violent fits of passion; and this is so common to the great majority of them, that it must be attributed more to some natural defect in their character, than to the accidental circumstances in which they are placed. By this it is not intended to deny that their intemperance and other irregularities have some influence in the production of this disagreeable and unhappy state of mind, but only that without a natural irritability of temper, the other practices would have comparatively little effect in exciting it. The disposition in most prostitutes to become excited on the slightest provocation, led the author to suppose that this might have been in some measure the cause of their present degradation, and his investigations have fully satisfied him of the accuracy of this supposition.

On looking over the various occupations in which females have been employed previous to resorting to a life of prostitution, by far the greater part of those whose tempers were known to be bad, have belonged to the class of house-servants. Their own confessions would lead to the belief that insubordination was the immediate cause of casting them out of employment. This insubordination, no doubt, had its origin in the particular state of mind referred to, in combination with natural pride. It is the source of perpetual uneasiness to themselves, and is the cause of much unhappiness to all related to them, either as mistresses or fellow-servants. They cannot endure to be quarrelled for the imperfect or sluggish performance of their duty. It has frequently been found that those who are very irritable in their temper have seldom been for any considerable time a servant in one place, and almost never in any where more than a single servant was kept. They are thus driven from one situation to another, always discontented and never improving, till they can find employment nowhere, and are ultimately forced to the street, in order to keep themselves from

starvation. It is somewhat remarkable that a great part of the servants who come from Shetland and the Highlands, become prostitutes in a very short time after their arrival in Edinburgh. They are, in general, very ignorant of the duties incumbent on a house-servant; and they are so proud and quick in their temper, that they cannot suffer contradiction or be told how to perform their work, and are consequently seldom more than a month in one place. There is a lodging-house in the Cowgate at the present time, where there are no fewer than eight servant girls from Shetland alone out of service, on account of their irritable temper. They lodge there for 1s. 6d. per week, and walk about as sly prostitutes in the evenings, when they receive as much as is necessary for their support during the day. The names of these girls are scarcely ever out of the registers kept for servants; and persons who require servants between terms, or who hire them for the month only, are always engaging them.

Besides these, there are a few females, whose friends are perfectly able to keep them, who, on account of their irritability of temper, and disturbances to which it continually gives rise, feel themselves obliged to fly from their homes and embrace a life of prostitution with the hope of finding rest. It is the misfortune of these misguided creatures uniformly to imagine that they are the injured party. Father, mother, brothers, and sisters, are always represented as cruel and tyrannical towards them, and the active agents in all the quarrels which had occurred; and every member of the family is said to have a bad temper but themselves. After having been fairly embarked in a life of wretchedness, they find that they are subjected to the same trials and crosses which they imagined were peculiar to their own families, and fly from brothel to brothel, and from city to city, in the hope of still finding some peace and quietude of mind, but in vain. Their irritable temper is their constant companion; and, till such time as they endeavour to bring their passions under the control of reason, they find nowhere to rest the soles of their feet. It is highly probable that the restless and volatile disposition which has already been referred to, so remarkable in the character of prostitutes, depends in a great measure upon this unenviable state of mind. The facts

which the author has collected on this subject, warrant this opinion. All those who are constantly moving about, and who are never more than a few days or weeks in one place, are known to have bad tempers. They prefer generally to live in rooms of their own; and, as they are not adapted by nature to be at peace with their companions, they rarely form many intimate acquaintances, and often, therefore, escape from acquiring many of the bad habits alluded to in the preceding chapter.

PRIDE AND LOVE OF DRESS.

There is not perhaps in the lengthened catalogue of causes of prostitution, given at the head of this chapter, one more general or more powerful than ambition for fine dress. It is one to the influence of which all women are in a considerable degree subjected. The desire to appear more gay than her companions, is a prominent feeling in the breast of every female child; and it is strengthened rather than diminished when she attains the age of maturity. As her acquaintances multiply, and as she begins to court and delight in the society of the opposite sex, the desire becomes more and more excited, till the ambition of appearing fine oversteps the means of procuring it. Unless the feeling is curbed at its commencement, or the restraint of a powerful and well-regulated mind is called into operation to check its influence when more matured, some extraordinary means must be adopted in order to gratify it; and no method holds out a more encouraging prospect of success than a life of prostitution. In a town especially, where opportunities present themselves too frequently of witnessing the outward splendour of those unfortunate females who have forsaken the path of virtue, the inducements to follow their example become quite overwhelming. To those who have no knowledge of the miseries attendant upon a life of licentiousness, and have only the best side of the picture presented to them, and who have never received one serious advice from their parents how to resist their inclinations, such displays are exceedingly dangerous.

The feeling of pride is analogous to that of ambition for fine

dress, and the consequences arising from its unbridled indulgence are equally perilous to the individual largely endowed with it. It is, however, not alike dangerous in every class of society. In individuals who have received a good moral education, and been accustomed to associate with people in the better ranks of life, nothing is more calculated to prevent them from abandoning themselves to a life of prostitution. Instances could be mentioned where individuals have struggled for years against the tide of fortune and other circumstances, which were more than sufficient to carry off hundreds of others, solely because they had too much pride to degrade themselves, and had resolved to die from starvation rather than become prostitutes. These ultimately lost themselves by becoming addicted to the use of ardent spirits; and the habit of drinking was thus successful in effecting what no other means could accomplish. Amongst the ignorant and lower classes of society, a large endowment of this feeling is a very prevalent cause of prostitution. It renders servants too haughty and disobedient to be held in subjection to their superiors. Their insolence is, in general, too great to be tolerated for any considerable length of time, and they cannot suffer to be interfered with in the performance of their duties. They can teach and direct others, but they become impatient under instruction themselves. Indeed, their desire is to rule, and not to be lorded over. They are alive to the imperfections of every body, and all perfect in their own estimation—aspire always to the station of mistress, and detest the idea of being in any way dependent. After having been for some time a cause of annoyance to mistresses, fellow-servants, and others related to them, those in whom this feeling is very powerful, are either cast out of employment or voluntarily throw aside the fetters of servitude, and betake themselves to the street, with the expectation that they can then move uncontrolled by any one. This is the class of prostitutes which are more particularly ambitious of being placed at the head of public brothels.

A combination of pride and love for dress, is of common occurrence, and is perhaps still more baneful in its effects than when either passion exists alone. The results of such a combination are conspicuous both in servants and sewers of all descriptions.

These desires are not less strong in the higher than in the lower classes; but, fortunately for those who occupy the higher ranks of society, they have the means of gratifying their passion without pandering to the vices to which the others resort. A considerable number of servants, of sewers, and bonnet-makers, can scarcely procure the dresses which they wear by just and virtuous means. The income of a modest and well-behaved house-servant may be adequate to furnish her with plain and substantial wearing apparel, but it cannot be expected to deck her out in a style equal if not superior to her mistress. The wages of a servant, however, amounting to £6 or £7 a-year, are much greater than can be derived from ordinary needlework; so that sewers must have greater difficulties to contend with in order to gratify their ambition. Yet the great majority of the latter are much more gaily and fashionably attired than the former. This at once leads to the suspicion that their dress must be obtained by immoral means; but this can be best seen by glancing at the remuneration which they receive for their labour. With the exception of those who are particularly good hands, and those engaged in some peculiar kinds of work, sewers may be said to earn about 6s. per week; many of them employed in white seam do not realize so much. It is difficult to conceive how they can maintain themselves on less than sixpence a-day, or 3s. 6d. per week; and lodgings of a very inferior description cannot be procured under 1s. 6d.; thus leaving a surplus of 1s. a-week, or £2, 12s. a-year, for the purchase of clothes, and other incidental expenses. In this calculation, the risk of not being constantly employed is not taken into consideration. Now, very few of them are in regular employment; and those especially who receive work from shops, are frequently detained for hours till it suit the convenience of the merchant to cut off the goods for them. This, although a trifle in itself, is of no small importance to those whose income is so limited and precarious. Let this fifty-two shillings a-year be laid out to the best advantage in the purchase of clothes, and see whether or not the class of sewers can afford to dress in silks, mouslins-de-laine, challis, and saxonies, or any other fashionable apparel. The thing is impossible. The supposition, then, is,

that their vanity and ambition must be provided for at the expense of their virtue; and the facts stated in the first chapter furnish too sure evidence that such is very often the case.* Were the desires of the young females engaged in sedentary occupations more moderate, or brought more under the control of reason, there can be no doubt that one influential and prevalent cause of prostitution would be removed.

DISHONESTY AND DESIRE OF PROPERTY.

Dishonesty, though in many instances an acquired vice, and common to the individuals composing a certain class of prostitutes, nevertheless appears to be in some persons a natural disposition, and a powerful cause of inducing them to adopt a life of prostitution. The desire of property being the feeling which in a good many cases prompts to dishonesty, and as the one thus depends not a little upon the other, it is proposed now to speak of them conjointly.

The propensity to appropriate to themselves articles of value, to which in justice they have no claim, may be excited in many individuals in order to gratify some more powerful emotion of their nature; such, for example, as the love of display or vanity. It is very probable, indeed it may be confidently asserted, that an inordinate desire for fine dress does often prompt to acts of dishonesty in those who have not the means of satisfying their desires. In this way house-servants are induced to steal from their masters, and from the houses of other families to which they are introduced. A girl but sparingly endowed with well-cultivated moral and religious sentiments, exercises no control over these predominant desires, and of course sacrifices every principle

* The argument in the text is only applicable to those who have to depend upon their own exertions, and are unassisted by their friends. Some are accommodated in the houses of their relatives with free lodgings, in which cases their income might be sufficient to dress them respectably. But the number of those who are so fortunate, is small, when compared with the whole body of sewers. The circumstances of the great majority of those who train their daughters to businesses, are such as to require assistance rather than give it.

in order to obtain her object. Unless domestics of this description are naturally possessed of a good share of the propensity of cunning, so essential in the character of an accomplished thief, they are sooner or later discovered, and discharged without a character, which prevents them being again employed in any respectable family. When this is the case, it is easy to foretell the consequences: they must support themselves by resorting to a life of prostitution.

A very considerable number of cases have been collected, where girls were cast upon the streets in consequence of having committed the crime of theft in the manner and for the purpose mentioned. Of the certainty, therefore, of dishonesty being a cause of prostitution, there cannot be the smallest doubt. The objects, however, which such delinquents have in view in committing such acts, differ considerably; and some, it is believed, do it for the sole purpose of accumulating property. There are several females in Edinburgh at the present time, who walk the streets as common prostitutes solely for the love of gain. While these girls continued in service, their behaviour was irreproachable; on the contrary, some of them, whose history has been minutely investigated, have been represented as being remarkable for their care and economy, and left their places of service of their own accord, without assigning any reason. These prostitutes never live in public brothels, and rarely with companions, but prefer a room by themselves, which they either take by the week as lodgers, or furnish from their own resources.

This description of prostitutes seldom become intemperate, as they never taste ardent spirits at their own expense. A somewhat remarkable circumstance connected with their history is, that the great majority of them belong to the north of Scotland, and particularly Aberdeenshire. They are frequently well, but never extravagantly dressed; and their whole conduct is directed by the strictest economy. No thoughtless and penniless youth is admitted to their company; married and wealthy individuals being the persons whose society and friendship they are especially desirous of securing. Their only object being to make money, they are often exorbitant in their demands. Many of them in the course

of a few years accumulate a considerable sum, and often afterwards unite themselves to spendthrift husbands, who squander it all in a short period, and ultimately leave them to commence their life anew. Those of them who establish themselves as brothel-keepers are so notorious for their penurious habits, that few girls will board and lodge with them; so that they are seldom successful unless they make their houses places of assignation. After the most diligent and searching inquiry into their history and conduct, and comparing these with the history and practices of others following the same licentious life, no other opinion can be formed than this, that gain alone was the principal inducement in causing them to embrace a life of prostitution.

INDOLENCE.

Constitutional indolence is doubtless a prevalent cause of prostitution. Laziness is mentioned by all who have treated of this subject, as a powerful and common cause of every kind of vice. Habits of industry and activity being imperfectly inculcated upon young females by their parents and guardians, nothing is more likely than that customs practised in their earlier years will in a great measure influence their conduct throughout life. And if they have never been led to believe that the diligent and assiduous discharge of all the duties binding upon them, is a positive virtue, what else can be expected but that habits of indolence, carelessness, and inactivity, will be preferred and adopted by them? It is, however, not so much this acquired indolence which is now to form the subject of illustration, as that which appears natural to some individuals, and which no course of discipline will effectually remove—a sort of disinclination to make the least exertion in behalf of themselves or others, and which causes them to feel the most trifling effort as an intolerable burden.

It is not intended to enter upon an unprofitable disquisition about the source of this indolence: whether or not it has its origin in the temperament of the individual, or in some defect in the development of the body or of the mind, it is sufficient for the present purpose that certain facts can be established, and that

their relation to each other can be clearly traced. Individuals endowed with this sluggish and listless disposition, have been known to resist every attempt which has been made to subdue or overcome it. The advice and persuasions of parents and friends have been equally disregarded; and personal chastisement has also been tried, but without leading to any improvement. Instead of becoming more active and considerate as they approached the age of maturity, these females became more sullen and obstinate as increased strength seemed to reinforce them with a firmer determination to continue their indolent habits through life. The consequence of this disposition is, that, unless their relatives are in circumstances to support them, they must become beggars or common prostitutes—a result which is actually confirmed by a series of facts that have been collected for the illustration of this subject. Girls have been repeatedly sent to learn some business or to service, and were found so lazy and intractable that their teachers or employers were under the necessity of discharging them. After having allowed a few years of the most important period of their life to pass away without being in any respect more useful members of society, they have ultimately chosen a life of prostitution as the only one which held out to them any prospect or encouragement of a continuation of their lazy habits.

There are some who betake themselves to the street as common women that have never manifested any great dislike to work or to be actuated by the counsel and advice of others, but who show a carelessness and indolence of mind which totally incapacitates them for thinking for themselves. They do as they see others do, and take the advice of all without reflecting whether it is right or wrong. Simplicity is the term by which this particular turn of mind is characterised. By this term is generally understood individuals that are not active agents in their own downfall or degradation, who are merely passive, and yield readily to the opinions of all, without exercising their own judgment, and who of course do not resist the solicitations of those who are desirous of deceiving them. There is a want in all of that decision of character which forms so essential a feature in every well-regulated mind. It is not surprising that these persons should be frequently

the victims of evil persuasion and misplaced affection; the consequence of all which is, that they become ruined for life, and are in a measure compelled to embrace a licentious line of conduct, and inherit all the miseries inseparable from it. Notwithstanding that they are daily admonished and reminded of the effects of this mental inactivity, they still continue to pursue their own way, always promising to improve, but never bettered by remonstrance, till they are involved in difficulties from which they cannot escape. There is a considerable number of prostitutes in Edinburgh who are naturally endowed with this indolent mental disposition, and of whom it may be asserted that simplicity is their greatest fault, and the chief cause in inducing them to adopt this wicked life.

II.—ACCIDENTAL CAUSES.

The causes arising from circumstances are—Seduction—Inconsiderate and Ill-assorted Marriages—Inadequate Remuneration for Needle and other kinds of Work in which Females are employed—Want of Employment—Intemperance—Poverty—Want of proper surveillance of Servants by their Masters and Mistresses—Ignorance, or defective Education and Religious Instruction—Bad Example of Parents—Want of proper feeling and kindness on the part of Parents towards their Offspring, and harsh treatment of other near Relatives—Attendance on Evening Dancing Schools, and Dancing Parties—Theatre going—Desecration of the Sabbath—The publication of improper Works and obscene Prints—The countenance and reward which is given to Vice, and the small encouragement to Virtue. It is probable that there may be other causes besides these just enumerated, but they are given as being the most common and more deserving of consideration.

SEDUCTION.

Seduction is believed to be a very general cause of prostitution. The investigation which the author has made, relative to this im-

portant question, has led him to a different conclusion from that stated by other writers on the subject. This difference might arise perhaps entirely from the idea which he attaches to the term seduction. Were the same unlimited signification given, as Dr Ryan has conferred upon it, there could be no contrariety of opinion; but he has taken liberties in the translation of the statements of Duchatelet, which the original does not warrant; such, for example, as rendering the French term "*deflorées*" synonymous with the English word *seduced*—terms which convey very different meanings. Duchatelet remarks, that, in the course of ten years, only three or four females presented themselves at the dispensary for registration who had not been previously defloured. Did he wish by this to convey the idea which Dr Ryan has been pleased to represent, it must be easily perceived that his remarks on the other causes of prostitution were altogether useless, as seduction alone would account for nearly the whole amount of the evil. Since an obvious misunderstanding has occurred between the two authors mentioned, it becomes the more necessary that it should be distinctly understood what is implied by the term seduction.

An intimacy may be contracted by a male and a female moving in the same sphere of life, which may be continued for a series of years, without any distinct declaration on either side as to the object or intentions of their friendship, the circumstances of both being such as to prevent for a time their more intimate union. Time and other incidents alter the views of the one party so much, that he discontinues his attentions. The female feels herself so chagrined by this desertion, that she does all in her power to damage the reputation and vilify the character of her former lover; and, in order to render him as detestable as possible, and to show the dreadful effects of his conduct, she inflicts the revenge upon herself, and takes to the street as a common prostitute, and continues to represent herself as the victim of seduction. There is here, however, no such thing. The individual who paid his attentions to her, never did so for the purpose of deceiving or enticing her from the path of virtue. He left her as chaste, so far as he was concerned, as when he first began to

visit her. Now, this is a faithful representation of the history of many prostitutes. They declare that they have been seduced; but when examined how this was accomplished, they reply that a young man made love to them, courted, deserted, and caused them to fly to the street. In not a few of these cases, the lovers were in no way to blame, the cause of their deserting them being entirely owing to some improper conduct on the part of the females themselves. By seduction is to be understood the act of corrupting, tempting, or enticing females from a life of chastity, by money or false promises, solely with the intention of gratifying the lust or amorous propensities of the opposite sex. If the instances reported of seduction be compared with this definition, comparatively few will be found to exist, and seldom do both parties belong to the lower ranks of society. That a considerable majority of females are defloured before resorting to a life of prostitution, might easily be conceived, but this cannot be relied upon as a proof of seduction.

Notwithstanding the limited sense in which the term here is to be understood, it may be said to be a frequent cause of prostitution. This appears the more distressing, as the active agents in the accomplishment of this unjustifiable crime in general belong to the middle or highest ranks, where their education, wealth, and influence should be directed to the promotion of virtue and morality, rather than to rendering themselves conspicuous and powerful as promoters of vice, sorrow, and wretchedness. So far as can be determined, about eighteen per cent. of all the common women have become prostitutes in consequence of seduction, and eighty per cent. of all who have been seduced, have been led astray by individuals moving in a higher sphere than themselves. The means which, in many instances, are used by the seducers to accomplish their object, are such as are unworthy of any one aspiring to the name of gentleman. He who can unblushingly, by falsehood and artifice, seduce a virtuous and unsuspecting female from her friends and home for a moment's gratification to his animal appetite, and afterwards desert her to a life of misery, wretchedness, poverty, and suffering, which perhaps may be terminated by self-destruction, has no claim to any such title. Yet such

individuals have the hardihood to mingle in society, and affect a sensibility of honour and integrity of moral principle which would prevent them from doing any thing in the least derogatory to their reputation and station in life. Some never attempt to disguise their real character, and openly boast of the number of females they have seduced in their lives. One monster of wickedness flatters himself that he deflours two innocent females every week, and has a regular contract with a notorious brothel-keeper to procure for him this number of victims. There is a second being of this description whose passion for virgins is proverbial amongst prostitutes. There must be something rotten and corrupt in the state of society that allows such individuals to associate with people of honour and respectability. Those who admit them to their houses and families, silently approve of their conduct; and, while they continue to be thus treated and respected, they look upon it as an encouragement to continue their evil courses.

Seduction amongst females in the higher ranks of the community, is fortunately in this part of the island very rare. It is no uncommon occurrence, however, amongst governesses and ladies' maids. Not a single case has been discovered, where these two classes of females have resorted to a life of prostitution, that was not caused by seduction. The persons who deceived them have generally been members or near relatives of the families in which they were employed. The number of house-servants who are led astray is also very considerable, but much less in proportion than the classes mentioned, which can easily be explained by their coming less in contact with gentlemen, and not being of so genteel an appearance. When servants are seduced in town, it is generally by the students attending the University. It is believed that comparatively few sewing-girls are led astray by seduction. Many of them have illegitimate children to shop and trades' lads; but there is a looseness in their characters which would lead to the belief that no deception was necessary to decoy them from the path of rectitude. The most heart-rending and painful instances of seduction have occurred in the country, or in small towns at a distance from Edinburgh; and the victims have fled to the latter

place in order to hide their shame, and to mourn over their downfall, where no friend would be present to sympathize with them in their sorrow. Several of these females have been brought to the town and kept in private lodgings, in the expectation of marriage, and subsequently deserted without a fraction to maintain them. They have in consequence been obliged to fly to the street to support themselves.

Soldiers are more frequently guilty of the crime of seduction than any class of the community. The short period which they are quartered at any station—the great distance that intervenes between the quarters—and the dissolute and idle life which they follow—render them dangerous enemies to the female portion of the population. It is difficult to say whether the officer or the private is most deserving of censure. Considering the rank in which the private soldier has been accustomed to move, and the defective nature of his education, he is probably less blameable than the officer who commands him. Whenever a female in the middle or higher walks of life has been seduced, it has generally been found to be by a military officer; and it is a notorious fact, that no private soldier who has any respect for the virtue of his daughter, dare allow her to follow the regiment on account of the licentious conduct of his superiors. Yet these are the individuals who are ever ready with their cards, look big, and talk of their honour! Honour! that allows a man to descend from the rank of a gentleman, and watch with the cunning of a fox all the movements of the daughter of his servant, till an opportunity presents itself of stealing upon her unperceived, and robbing her of her virtue and character. Honour! that would allow a man to accept of an invitation to a private family, that he may be enabled the more effectually to lay snares for seducing the daughter of his friend and entertainer. Honour! that would permit a man, because in military garb, to dress out his kept-mistress like a puppet, and introduce her to balls amongst respectable ladies and gentlemen, and afterwards boast of the imposition. Honour! most abused word! often exulted in, but rarely to be met with in that pure and healthy condition which enables it to shed a lustre and a dignity over all its actions. Such may be the nature of military honour,

but it is not the honour which is based on morality. The private soldiers have no pretensions to this honour. Their uniform renders them objects of attraction; and females are at all times ready to introduce themselves to them, of which they often take undue advantage. The girls, however, have themselves in a great measure to blame, as they generally make the attack, and the soldiers, according to the tactics of their profession, are too courageous to attempt to retreat without the word of command, and, for the most part, keep up the warfare till they have made their fair enemies prisoners. It is somewhat curious, that the regiments wearing the Highland dress are more renowned for their conquests in this respect than others. The 42d, 79th, and 78th, who have been within the last few years quartered in Edinburgh, made dreadful havoc amongst the sewing and servant girls in town. Aware of the influence that they have over these classes of females, and the ready access they have to the families of their friends, they spend much less of their time in the company of common prostitutes than the men of other regiments. The contrast has been most remarkable between the 1st Royals, last stationed in Edinburgh Castle, and the 78th at present in these quarters. Females, on the smallest hint, follow them when they leave one station for another, in the prospect of being ultimately married, but soon find themselves disappointed, as soldiers generally meet with new sweethearts in every town to which they go; the consequence of which is, that those who follow them must either return to their friends, and suffer under the affront and damage which their reputation has sustained, or throw themselves on the town as common girls. Nothing injures the character of a young woman more, than the report that she had left her place and followed the soldiers. No family knowing this, will again admit her into service. The young men in her own station never think of making love to her afterwards, and uniformly view her in the light of an abandoned woman. The affection and attention of her own relatives are also frequently changed; and she does not receive the same warm and friendly welcome into the bosom of the family which she formerly experienced. Being thus despised, and in her own opinion ill-used on all hands, she consum-

mates her misery by giving herself over to a life of prostitution.

INCONSIDERATE AND ILL-ASSORTED MARRIAGES.

Without entering upon the discussion of the question, whether late or early marriages are most conducive to the best interests of society and the welfare of the individuals more immediately concerned, there can be no doubt as to the fact, that many such contracts are entered into without sufficient deliberation, and where the parties are not morally constituted to render the union permanently happy. It is very probable that both late and early marriages contribute equally to the support and continuance of prostitution; for while prolonged marriages encourage and support the evil, early marriages furnish victims to supply its ranks. Were every individual to marry when he found himself in circumstances to do it, prostitution would soon be greatly diminished. Bachelorism is the bane of the female population; for, while it disappoints the one-half, it ruins the other. The desire of having a wife, seems to be for the most part in the inverse ratio of the means of supporting one. While the rich unduly postpone their marriages, and thus give their countenance and assistance to the encouragement and support of prostitution; the poor, on the other hand, marry before they have the means or the wisdom to conduct themselves with the sobriety and prudence of married persons.

It is not unusual in Edinburgh, and other large towns, for a youth the moment he is out of his apprenticeship to connect himself with some young woman equally thoughtless and inexperienced as himself. The consequence of such precipitate matches is, that poverty completely excludes all the comforts and enjoyments of matrimony; and the parties soon begin to experience that wisdom as well as love is necessary to render the bonds of wedlock agreeable. After an unsuccessful struggle for a few months or years against the tide of circumstances, the young man feels the fetters which bind him to a life of perpetual misery so intolerable, that he bursts them asunder, sacrificing every principle

of honour and feeling of affection, and leaves his partner to bear the burden for herself. If he does not enlist as a soldier, he flies to some distant town in search of employment, and no more is heard of him. His disconsolate partner, in the mean time, is thrown destitute upon the world, and she has to betake herself to the street. The offspring of the unhappy union soon die from starvation and neglect; or, if they survive the tender years of infancy and childhood, it is frequently to suffer a more ignominious death, or to follow a life of which their parents first set them an example.

Amongst the very low classes, individuals marry without the ceremony of long acquaintance or courtship. The man and woman are recommended to each other by mutual friends, who have no farther interest in making up such matches than that they might have a share in the revelry and dissipation attending their consummation. Weddings are by no means unusual in rooms and cellars, where all the ordinary articles and semblances of furniture are wanting, and where the newly married pair must spend the first night of their wedded life on a little straw in the corner of an empty apartment. It seldom happens that a marriage entered upon in such circumstances terminates well. The parties are not long in finding sufficient excuses for a separation; and they may soon again unite themselves to others in the same hurried and thoughtless manner. The author knows of several instances where the parties have been married three or four times in the course of two years, and where the females are now upon the town as common prostitutes.

Imprudent and ill-assorted marriages are not, however, confined to the lower classes of the community. There are many in the middle and highest ranks where the conditions essential to render the married life one of comfort and serenity, are equally disregarded and despised. Money is looked upon by not a few as all that is necessary for ensuring happiness. Marriage is viewed in the same light as a mercantile transaction, and entered into with even less reflection and ceremony. It too frequently happens that the parents and relatives of the female are alike thoughtless and inconsiderate. The wealth of the individual, or what is absurdly

called his respectability—the situation and size of his house—the number of servants that he keeps—the reputable character of his friends and acquaintances—and the number of parties he annually entertains—are with such parents the criteria which qualify him for marriage, and which render him worthy of the hand of their fair daughter. The opinion or consent of the young lady herself is seldom asked or obtained, the friends foolishly imagining that if they are pleased, she has no right to be dissatisfied. Love is despised, and talked of as a word without meaning—a topic on which poets and philosophers delight to expatiate, but which they themselves never experienced—a thing which young people often thought they felt, but which in fact had no existence. By such reasoning, parents frequently persuade their daughters to form connexions which they would naturally have declined, and thus doom them to a life of perpetual sorrow and disappointment; for, where connubial affection does not exist, there can be no real happiness and enjoyment.

The following sketch of the history of a beautiful but unfortunate girl, represents the dreadful consequences of the officious interference of friends in a matter so much affecting the destiny of their daughters:—Miss ——— was the second daughter of a wealthy and respectable merchant in one of the largest towns in England. When she attained the age of maturity, she had suitors of every rank and description. Her beauty and figure were such as to attract attention, and secure the admiration of all who saw her. Amongst her numerous admirers, she accepted the addresses of one who, for intelligence and appearance, was surpassed by none, and in every other respect was calculated to make an affectionate and indulgent husband. He could not indeed boast of his riches, for he had only recently commenced business; but his connexions and prospects were of so promising a nature, as to render his success certain. Marriage was so generally understood as about to take place between the parties, that all their friends and acquaintances began to congratulate both them and their relatives on their happy prospects. The father and mother of Miss ———, however, took little or no notice of such compliments, and endeavoured to change the subject of conversation

the moment any allusion was made to the union of their daughter with Mr ———, by remarking, that both were still too young. Hitherto, neither of her parents had stated any objections in private to Miss ——— about the object of her choice; but, now that the matter was becoming daily more public they could no longer refrain from giving their opinion on that subject. The father advanced what he considered valid objections to an immediate union; and the mother tried by a different line of argumentation to show that there could be no union at all with Mr ———. It was soon discovered that Mrs ——— had already fixed upon an old Captain as her future son-in-law, and she told her daughter that she had no alternative but to comply with her wishes—that she and the Captain had agreed upon the match—and that she and her father had received an invitation to —— Park on Monday sennight, to see if any additional furniture would be required for the house, and meet with him and his agent, in order to complete the arrangements for the marriage at the following Easter.

This piece of unexpected information completely overcame the feelings of poor Miss ———, and she burst into a flood of tears. After having composed her mind a little, she explained to her mother that she could not in honour accept the hand of any other person than Mr ———, to whom she had already given both her heart and affection—that she was in duty bound to obey her parents in every thing that was right, and had hitherto acted on that principle; but in a matter which so much affected her future happiness, she entreated of them, if they had any love for her, not to interfere so as to put her under the necessity of acting for once in her life in opposition to their will—that she never could love the Captain, and therefore never should marry him—that, however wealthy he might be, she could on no account consent to live with him—and expressed a hope that they would no longer insist upon that connexion, but give their consent and countenance to one which would ultimately be a source of satisfaction to them, and one of unspeakable joy and pleasure to her.

The father, who had no other object than the best interests of his daughter in view, readily agreed to her request; but the mother remained obdurate and immoveable. Mr ——— soon

learned from his betrothed how matters stood at home, and, at her request, willingly postponed their marriage till such time as the old lady was convinced of the impropriety of her conduct, and brought to consent to their union. Two years passed away without any change being effected, about which time Mr ——— took fever and died. While this mournful event plunged one part of the family into the greatest grief, it was matter of joy to Mrs ———, who had no doubt that her daughter would now no longer oppose her inclination; and accordingly, a very few months afterwards, she began to renew her solicitations that her daughter would consent to marry Captain ———. Miss ———'s sorrow was too great to offer any decided objection; and her silence was construed into an acquiescence, which was at once communicated to the Captain, and arrangements forthwith made for the marriage. A fortnight previous to the appointed ceremony, she felt herself so much distracted by the thought of being united for life to a man whom she hated, that she resolved to fly from her father's house, and unite her interest to any man but the one selected by her mother, without regard to rank or circumstances. In accordance with this hasty determination, she wrote a note and sent it by one of her father's servants to a draper's apprentice, who was about her own age, requesting an interview with him that evening at a place where she was in the habit of walking. They met; she at once proposed marriage to him. After recovering from the astonishment by which he had been overcome at so unexpected a proposal, he agreed; and that night they set out for Gretna Green.

The surprise of the family, on hearing what had befallen her, might easily be conceived. The event was so sudden and precipitate, that no means could be adopted to prevent it. As usual in such cases, there was a dubiety of opinion amongst the different members of the family how she ought to be treated, now that she had brought a stain upon their character and respectability which could never be effaced. The mother wished her to be disowned and disinherited; her brother-in-law, the husband of her eldest sister, desired if possible to break up or dispute the legality of the marriage; the father inclined rather to make the best

of a bad bargain, and advance a little capital for his young son-in-law to commence business with, which opinion was seconded by his two youngest daughters, and ultimately carried into effect.

The young pair were thus enabled to establish themselves in business in circumstances much more propitious than either of them had anticipated. The young man was so highly elated with his success, that he in a great measure forgot how to conduct himself; and, by his foolishness and want of thought, soon lost the friendship of his father-in-law and others who were disposed to favour him. With the loss of these kind individuals, his credit became more and more circumscribed—he got disheartened and dissipated—and two years had scarcely elapsed before he was insolvent. After this unfortunate affair, he seldom spent any of his time in the company of his lovely partner. She felt herself so much overcome by his negligence, that she also began to have recourse to ardent spirits in order to drown her sorrow, and to take up with improper companions, by whose evil persuasions she was induced to leave her husband. Soon afterwards she became the kept-mistress of a medical gentleman, and is at the present time a common prostitute in Edinburgh. Her father and husband are now both dead, and her mother is married to the Captain whom she was so anxious to have for a son-in-law. She has written frequently to her sisters and brother-in-law, apologising for her past misconduct, and expressing a wish to be relieved from her present mode of life, which she seriously detests; but these letters have been uniformly returned, marked "Not known at No. ——, as directed."

Besides the improper interference of friends, there are many circumstances affecting the middle and higher ranks that tend to render marriage a curse rather than an institution of peace, love, and comfort to those who enter into it. Amongst others, the absurd notions which are too generally entertained on the subject of modern refinement, have considerable influence. Every young lady's tuition is directed by one rule, as if Nature had formed all with the same inclination and capacity, and as if all were destined to move in the same circle in after life. The consequence of which is, that much valuable time is lost—one-half of their edu-

cation is totally useless for every practical purpose—and they have omitted the acquisition of almost every qualification that is necessary for making them dutiful and affectionate wives and mothers. In place of being accustomed to fulfil domestic duties, they are trained to habits of idleness and extravagance. Mothers, instead of being the superintendents of the education, and guardians of the morals of their daughters—a duty incumbent upon them both in a moral and religious point of view—send them off to those seminaries of refinement and moral pollution, called fashionable boarding-schools, where their youthful minds are filled with vanity, and the most absurd ideas of their own importance and future prospects. Humility, the brightest ornament that adorns a woman's character, is never talked of in their hearing, lest it should discourage or drive them into melancholy. They are taught to believe that nothing but happiness and prosperity await them, and that adversity is only the portion of those in the lower walks of life. Their minds are therefore neither strengthened nor prepared to meet with the trials and crosses to which all classes are equally subjected; and, in order to support themselves under misfortunes when they do come, they must have recourse to some artificial stimulant, which eventually leads them on to practices of dissipation; and intemperance terminates in every sort of licentiousness. Such, in short, was the case with the unfortunate Miss ———. She had been trained at a boarding-school, and had made considerable progress in every female accomplishment, but had neglected the acquirement of those things which were to prove useful in her future history. She was unfit to be a wife for any one, except a person of independent fortune. However imprudent and censurable the conduct of her husband may have been, she had given him little encouragement to act otherwise. He witnessed every thing in his house going to confusion, and a constant frown on the countenance of his partner, so that he seldom experienced the least pleasure in her company; and hence he began to associate with improper companions, and to spend his evenings in the tavern. How many hundreds are there in the world similarly situated! When men find few domestic comforts at their own home, they generally seek amusement elsewhere. Much of

the happiness of the married state depends upon the reciprocal attentions of man and wife; and when either of them neglect their duty, the effects are soon manifested by the other; and both in this way suffer from what might easily have been avoided had a little more care and discretion been bestowed on the principles of their education. It is impossible, in the short space which has been allotted for the consideration of this subject, to enter more fully into the elucidation of the circumstances which tend to render marriage unfortunate, and thereby increase the evil of prostitution; suffice it to say, that every thing which gives rise to disagreement between married parties—the bad advice of pretended friends, jealousy, extravagant desires, want of discrimination in the selection of friends and companions, a deficiency of mental power and activity, irritability of temper, and obstinacy of disposition—contribute singly or in combination their own peculiar influence.

INADEQUATE REMUNERATION FOR NEEDLE AND OTHER KINDS OF WORK IN WHICH FEMALES ARE EMPLOYED.

In no city in Europe, perhaps, is there less employment for the female part of the population than in Edinburgh. In most of the large towns in Scotland there are manufactories of various descriptions where females are employed; but in the capital scarcely any thing of the kind exists. It is true, that within the last few years a silk manufactory has been established to the west of the city; but as yet the benefit which has accrued from it to the females of this place, is too small to be observed. The whole of the young women, with the exception of those who are bred for house-servants, are consequently trained up as sewers, dress-makers, milliners, bonnet-makers, stay-makers, colourers, book-stitchers, shoe-binders, hat-binders, &c. &c. The market for the employment of these different classes is thus completely overstocked, and the price of labour reduced to the lowest rate.

The weekly sum which girls can realize in the ordinary kinds of needlework, has already been alluded to when speaking of the love of dress as a cause of prostitution. The trifling sum of 6s.

a-week is there mentioned as being about the income of the great majority of sewing girls. There are two ways in which females are engaged: they receive either so much a-day for their labour, provided they put a certain quantity of work through their hands; or they are paid by the piece. Those who are best qualified for the particular kind of work at which they are employed, have thus considerable advantage over the inferior hands. The difference between one individual and another, is much greater than could have been anticipated. Some, for example, can earn 12s. a-week, and occasionally a little more, by piece work; while others cannot work for more than 2s. 6d.; and 6s. is considered as a very fair remuneration for a week's hard labour. The number of females who make less than the latter sum, is much greater than the number of those who make more. The book-stitchers and colouring girls earn from ninepence to one shilling per day. The shoe and hat-binders, if good hands, realize much better wages than the other classes of sewers; and, what is very striking, the author is not aware that there is one prostitute in Edinburgh at the present time who was previously engaged in either of these two occupations. The number of those so employed, however, is small, when compared with those occupied in other kinds of work.

These statements refer solely to what can be made, provided the individuals are regularly employed; but, as has been already remarked, how few are constantly engaged at these limited prices! Many straw-hat makers, for example, have not work above three months in the year; so that they can rely upon no certain income. A considerable number of sewers are also much out of employment; and at no time of the year are all hands engaged. The inferior workers, again, may be considered as supernumeraries, and are only occasionally occupied at their calling, the best qualified being always preferred. There are many individuals, too, belonging to the middle classes of society, whose resources are so trifling that they are obliged to look out for needlework, and who, from their respectability, have a ready introduction to shopkeepers and others who have such work to give out: they take much of the labour out of the hands of what are properly called the working-classes, who have nothing else to depend upon. These individuals

get their choice of the different kinds of work, and naturally select that which pays best; so that that which affords the smallest remuneration to the sewer, is left to the most necessitous. In this manner every thing appears to conspire to depress the poor; the consequence of which is, that, unless their minds are highly imbued with sound moral and religious principles, they will have recourse to some unlawful or immoral means to make up the deficiency for the supply of their wants. And if they once depart from the path of rectitude and virtue for such a purpose, they will do so again to gratify some evil propensity, and so continue, till they become completely abandoned to a life of licentiousness.

What are the causes of this small remuneration for the work in which females are employed? One cause has already been referred to—the number of hands is considerably above that which is required for the performance of a limited quantity. This sort of competition, however, ought not so much to affect the prices, as to throw the work into a greater number of hands, and thus keep not a few of them idle. The price of labour can only be lowered with safety to a certain sum, namely, that which is necessary for the support of the labourer; for, the moment it passes beyond this, he is incapacitated for farther exertion. So also with sewers of every description. The price of almost every kind of needlework is reduced below what is competent for the sustenance of the individuals engaged in it. Who, again, let it be asked, is the cause of this? Is it the merchant or the public that receives the profit of the work? The following statement from the Rev. Mr M'Dowall of New York, will so far explain the cause:—"I know," says he, "two respectable females, sisters, who have sewed diligently on fine linen since the year 1822, and they conjointly made about one hundred dollars a-year. The rent of their dwelling costs perhaps sixty-five dollars a-year. On a certain occasion they were sent for by a minister's wife to sew for her, but were informed that they must do it for less than the regular price, or others would be employed. 'Oh! Mr M'Dowall,' said one of them to me, 'the face of the poor is ground to the earth. Poor females cannot procure for their labour the means of sub-

sistence, and they turn out on the town to get food, and raiment, and lodgings.' Thus, in the anguish of her heart, spoke a distressed but virtuous seamstress." It is the public at large, then, who are to blame for the great reduction in the price of labour; but let it be ever remembered, that the public will ultimately be the sufferers by it; for no part of the community can be brought to suffer want or oppression without the others being also affected. This may not indeed for some time become apparent; but it is not on that account the less certain. If inadequate remuneration be a cause of prostitution—and there can be no doubt of the fact—then prostitution is an evil of such a nature that its effects must be experienced by all classes; and every penny or shilling which is imagined to be saved from the pocket of the poor seamstress or dress-maker, may be paving the way for the ruin of some member of the family of the person whose rigid economy permitted such an action. Probably the merchants are also in some instances the cause of this undue reduction in the price of needlework. It is well known amongst sewers themselves, that higher prices are allowed for the same kind of seam in one shop than in another; yet both sell the articles at the same price, obviously showing that the difference must be pocketed by the merchant. How can a woman maintain herself when she is only allowed 5d. or 6d. for sewing a man's shirt? * Every person, whether merchant or purchaser, who is accessary to the bringing down of labour to such a contemptible degree, is at the same time giving his countenance to the encouragement of vice.

WANT OF EMPLOYMENT.

The remarks on this head have been in a great measure anticipated in the preceding observations. A very considerable number of sewing girls have been said to be at all times out of em-

* The author has ascertained, since the above was in the hands of the printer, that one merchant in the Lawnmarket has reduced the usual sum allowed for making a shirt to the small item of 3d.! A very good sewer can with difficulty make three shirts in two days, and an ordinary hand cannot finish more than one in a day—the best hands thereby earning about 2s. 3d. a-week, and the others, 1s. 6d.

ployment, and only a few are constantly engaged throughout the year. A knowledge of this circumstance prevents many parents from training their daughters to any of the businesses mentioned under the previous head, and they are therefore brought up to habits of idleness which adhere to them during life. Unless such girls are married when they attain the years of maturity, they hang as a burden upon their friends so long as the latter are able to support them, and afterwards are cast upon the world for subsistence, or abandon themselves to the street as common prostitutes. The author has taken, indiscriminately, the families residing in some closes in the High Street, amounting together to about three hundred, and, amongst that number, there are between thirty and forty young women who have been bred to no regular employment, the greater part of whom, from the nature of the habits in which they have indulged, are unfit for servants or any other useful business. From their appearance, many of them are likely to get married; but they must make very inactive and unprofitable wives to those who are foolish enough to connect themselves with them. The utmost misery generally attends them through life; the wages of their husbands are recklessly spent without benefiting their families; and the want of comfort at home soon drives him to seek it elsewhere, and not unfrequently makes him desert his wife and family altogether. However this may be, it very often happens that such handless and mismanaging women are in the end led to embrace a life of prostitution. It is almost impossible that a woman can be both idle and virtuous; and when she is trained to idleness, she is, for the most part, at the same time initiating herself in vice.

There is a different class on which the want of employment presses still more severely, and which is especially deserving the sympathy and consideration of the public, namely, helpless widows and orphans who are left without the means of subsistence. It is most unfortunate for poor women who are thus deprived of their husbands, that they are in general burdened with a numerous family, who have to depend entirely upon their own exertions. The calamity is increased tenfold when no field is open to them for labour. The circumstances of a widow in the town, and one

in the country, differ materially. In the latter, such individuals readily find employment as field-labourers; and the wages which they earn, together with the usual parochial allowance, enable them to rear up their families in comparative comfort; but, in the former, they can rely upon no kind of work, and have to depend solely upon the contemptible pittance allowed from the poor's fund, which is dealt out with rigorous exactness through the iron fingers of a stony-hearted, unfeeling class of managers. It may be within the range of possibility that a single widow may contrive to preserve her existence on the highest sum which is allowed for widows and children; but it is impossible that she can keep herself and children alive on that sum without any other aid. Women might suffer much themselves from want and oppression before having recourse to immoral means to supply them; but few mothers could long endure to hear the cries of their hungry children, without making sacrifices to which nothing else would cause them to submit. Some, it is believed, would rather die from starvation than resort to prostitution to appease their hunger. And, what is much the same, some individuals have such an abhorrence of that crime, that they would commit suicide before they would abandon themselves to it—two lamentable instances of which have lately been brought before the public. But the fact is, that few commit this unjustifiable act in comparison with the number who have recourse to a life of clandestine prostitution. Are the guardians of the poor in any way accountable for this lamentable evil? Is not the smallness of the sum which is allowed them the cause of it? Is it not as desirable to cultivate morality as economy? And is it not much more agreeable to the dictates of reason and humanity, that such helpless individuals should be put beyond the necessity of adopting any such immoral practices for their support? The argument generally advanced in favour of such limited allowance for the poor in Scotland, and particularly in Edinburgh, is, that too large a grant would encourage idleness and extravagance, and that it is desirous above all things to foster habits of industry and economy. This of course is imagined to be only practicable by giving the poor widow a sum inadequate for the supply of her natural wants, and that the feeling of

poverty, by pressing heavily upon her, will compel her to work to make up the deficiency. This looks very well in theory; but have those who reason in this way ever yet attempted to establish the fact that there is employment to be found beyond the walls of the workhouse? This is an important question, and deserving of serious attention and investigation. When it is inquired into, it will be found that there is not employment in Edinburgh for above two-thirds of the working part of the female population—that those will always be engaged first who have least to distract their thoughts and attention—and widows will consequently be the last of finding employment.

Admitting, however, that there were sufficient employment in Edinburgh for all or the greater part of destitute widows, it is doubtful if they could attend to it without danger to the moral and religious interests of their children. A woman's time may, in a moral point of view, be more beneficially employed in regulating the affairs of her family than in labouring to procure a mere trifle to supply the cravings of hunger. Any one having three or more children to nurture and superintend, has sufficient responsibility upon herself without having her mind distracted by other employment. It will be shown under a subsequent head, that the want of parental, and especially maternal, vigilance and care, is one of the greatest misfortunes that befall young persons, and is also a common cause of prostitution. Let children be left alone to the guidance of their own inclination, and they will soon prefer the path that leadeth to destruction. The natural disposition of every human being is to do evil; and it requires the utmost care and circumspection on the part of those who are actuated by a different spirit to counteract such a tendency. This watchfulness is more especially necessary in a large town, where at every moment of the day, and at almost every step from the door, children are apt to meet with companions of their own age who are already adepts in every kind of wickedness, and whose contagious example spreads ruin amongst those who come in contact with them. Any parent, therefore, who willingly neglects this superintendence, is guilty of a dereliction of duty, of which it is impossible to conceive or foretell the consequences; and the person who would advise or compel

any one to this negligence, is equally culpable in the eye of Heaven. Are the guardians of the poor justified more than others when they encourage helpless widows thus to forsake their families?

That the want of employment is frequently a cause of prostitution, is obvious from the fact, that whenever the least depression of trade takes place in any of the manufacturing towns, a great number of girls come to Edinburgh, where they abandon themselves to a licentious course of conduct. Some of them feel so much pleasure in dissipation and idleness, that they do not manifest any great inclination to leave it; but, in general, they do so as soon as they hear that there is a prospect of again being employed in the vocation to which they had been formerly accustomed. While the immediate effects of being thrown out of work are so far prejudicial to the moral interests of one class of females, they sometimes have a beneficial influence over another; for it not unfrequently happens that, during their sojourn in Edinburgh, the factory girls become acquainted with some of the unfortunate prostitutes who stroll about the High Street, Castle Hill, and Grassmarket, whom they persuade to accompany them when they return to resume their wonted occupation, and use their influence to get them also engaged in some of the factories. In this way many girls are reformed who might otherwise have continued in their evil career for the whole of their life. The circumstance of Glasgow, Dundee, and Paisley, furnishing fewer prostitutes to Edinburgh, in proportion to their population, than the other large towns in Scotland, is sufficiently explained by these being manufacturing towns, and providing much more employment for the female part of the population. It is also a fact, that Edinburgh is a source from whence prostitutes emanate to supply all the large towns in Scotland. So far as the author has been able to ascertain, from information which has been furnished to him from different quarters, he is led to infer, that for every prostitute Glasgow sends to Edinburgh, the latter returns about three. *

* The number of prostitutes that have come from Glasgow to Edinburgh has been much greater within the last two years than formerly, which may be accounted for in

INTEMPERANCE.

" Intemperance," says a modern author, " whether we view it in relation to the moral, intellectual, social, or religious condition of man, is of deep and paramount importance. The floodgates of intemperance being once opened, the stream of sensual indulgence has from age to age been suffered to roll on, until, with its accumulated energies, it threatens to inundate the world with wretchedness and woe." The habit of intemperance is one of the greatest evils that can befall either man or woman. If it is not the cause, it is almost invariably associated with every species of crime. There are few causes of prostitution more prevalent, and none more powerful, than inebriety. The history of the greatest portion of abandoned women, furnishes lamentable proofs of its injurious tendency. Many prostitutes, it is true, had no claim to the title of drunkard before surrendering themselves to a life of licentiousness; but comparatively few have yielded to the entreaties of their first seducer without being previously brought under the influence of intoxicating liquors. Most of the married females in the lower, and all belonging to the genteel, ranks of society, who have become prostitutes, had previously contracted habits of intemperance. These habits became the constant source of dissension and wrangling between them and their husbands, till a formal or voluntary separation took place between them. In the poorer classes, a tendency to dissipation cannot be otherwise supported than by prostitution; whilst, in the richer, females are not placed under the necessity of flying to such a life in order to procure the means for satiating their desire for drink; but no woman who is under the influence of liquor, is capable of

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the following manner:—There is an absurd clause in the regulations of the Glasgow Lock Hospital, that prohibits the admission of any girl oftener than three times, unless she give one guinea to its funds. The consequence is, that all the lowest class of prostitutes who contract any syphilitic complaint oftener than the number of times specified, is obliged to travel to the Lock Hospital in Edinburgh to be cured. After they are discharged, they frequently continue to pursue their calling in Edinburgh for some time; and not a few thereafter make it a place of permanent residence.

resisting attempts that may be made upon her virtue, especially while she is inclined to yield obedience to one of the most powerful feelings of her nature.

> " —— 'Tis the inferior appetites enthral
> The man, and quench th' immortal light within him.
> The senses take the soul an easy prey,
> And sink the imprison'd spirit into brute."

or, as an old poet has quaintly remarked—

> " In women vinolent is no defence,
> This knowen lechours be experience."

Sensuality will therefore be frequently indulged; and the animal appetites will gradually become more and more active, till reason loses all power and control over them.

How are the habits of dissipation acquired? No bad habit is brought to maturity at once. Few imagine, when they commence to taste spirits from courtesy, that they will ever become drunkards; and each person thinks every other fallible except himself. On this supposition, individuals go on tasting liquors from day to day till they unconsciously step beyond the bounds of recovery. The customs prevalent in society are much calculated to foster and continue practices of intemperance. In the lower ranks, an infant is scarcely taken from the mother's breast till it is made to take its share of the spirits which are daily circulated around the fireside. It is considered a much greater crime to neglect poor baby in this respect, than to bestow upon it those attentions which will eventually prove its ruin. The poorer individuals are, they imagine they have the more need of something to cheer and revive them. Whisky, of course, is looked upon as the only source of comfort and enjoyment—the only balm for mental uneasiness—the only cure for affliction—the only consolation for disappointments—and the only substitute for riches. Until they are convinced of the absurdity of these groundless notions, and their minds directed by a different agency to the alone fountain of true comfort and happiness, there is no ground for hope that such practices will be discontinued. Trained up

from infancy to habits of intemperance, what else can be expected than that these unfortunate persons will be subjected to its dreadful and invariable consequences during the whole of their life? While they remain in the world they must have the means of support; and while it is impossible for them to procure the means legally, they must obtain them by some illegal course of conduct; and what is more likely than that the females will resort to prostitution, and the males to acts of dishonesty?

For a full and clear exposition of the causes of intemperance, the author refers with pleasure to a very valuable essay entitled "Bacchus, by Ralph Barnes Grindrod," and to a pamphlet on the "Drinking Usages of North Britain, by John Dunlop, Esq." The following remarks bear much upon the present subject:—"The *tasting* by young country females at markets, fairs, and sacraments, is most deleterious; and the national character of that class, from this circumstance alone, is on the high-road to ruin. The absolute necessity of treating females in the same manner in steam-boat trips is lamentable; both sexes are in this way reduced to a most awkward dilemma—a girl cannot refuse a glass from her admirer, because this is the authorized universal mark of respect and kindness; and as little can the best-intentioned young man decline to offer it, because he would thus fail in courtesy to her on whom he wishes to bestow pre-eminent honour." This manner of treating females is seriously believed to be the cause of so many of the young females of Edinburgh becoming dissipated. Young men are in the habit of accompanying the sewing class of girls on excursions to Stirling, Habby's How, Roslin, and other places, where they treat them to drink so liberally that often the greater part of them become completely intoxicated; and many an unfortunate female can trace the commencement of her dissolute life to some of these jaunts. In the same way girls are taken by their pretended wooers to the theatre, and the dancing parties immediately to be spoken of; and, after returning from them, they resort to taverns, where they indulge themselves with spirits. Girls thus treated soon acquire the habit of intemperance; and, when once this habit is fairly formed, it seldom happens that they for any length of time remain virtuous.

"As all the ceremonials of courtesy are originally derived from the upper ranks, these have not a little to answer for in persisting to perpetuate the practice, however it may be modified, of making spirituous liquor, in any shape, the avowed instrument of courtesy." The consequences of partaking of spirits at dinner, supper, and on occasions of friendly visits, frequently revert upon the rich themselves; for not a few respectable females have become addicted to the constant use of liquor. They set an example to their house-servants, which unfortunately is too easily imitated not to be followed. Every servant keeps her *bottle* to treat her friends when they call, and perhaps for her own occasional use. The custom of mistresses giving their servants a glass of whisky or porter on their *washing*-days, gradually leads on to intemperance. This bad habit receives still farther encouragement from the customary liberty which they have on Sunday evenings. Sunday is the only day on which they are allowed to visit their friends and acquaintances, and the whole evening is often spent in drinking; the consequence of which is, that the streets and houses of assignation are crowded after nine o'clock with intoxicated young women. When they are in this condition they are quite regardless of their conduct, and will accompany any person to a tavern who pleases to ask them. Advantage is thus frequently taken of their inebriety and submissiveness, by young men who stroll about for this purpose;—they are detained beyond the hour appointed for their return home—a quarrel ensues between them and their mistress—they are discharged without a certificate of character—and they abandon themselves to a life of prostitution. It sometimes happens that, after having remained longer than the time allowed them, they dare not go home at all; and, after spending a night out of their master's house, their character and reputation for good behaviour is generally blemished for ever. Servant girls are in this way frequently ruined for life by following the example which has been given them by their superiors, and by carrying out practices to which the mistaken kindness and indulgence of mistresses had accustomed them.

POVERTY.

Poverty is a term which has so many and various significations, according to the idea which different individuals entertain of it, that it becomes necessary to state distinctly what meaning is to be attached to it on the present occasion. One individual has an income of several hundreds a-year, but cannot live on less than double that sum; she is therefore said to be in poverty. A woman may be so ambitious for grandeur or fine dress, that her finances are inadequate to support it; and she, too, may be said to be in poverty, and may resort to prostitution in order to procure the means of gratifying her ambition. Another may become dissipated, and is unable to find resources to satisfy her longing for intoxicating liquors otherwise than by abandoning herself to the street. Others may be guilty of some imprudent step by which they are involved in pecuniary difficulties; or they may have some vicious desires which can only be gratified by the sacrifice of their virtue. Every one is poor who lives beyond her income. But it is not the extravagant poor to whom it is intended at present to refer. Some of these have already been treated of under their respective heads; and it remains now to speak of poverty as affecting a class who are chargeable with no impropriety of conduct, and whose poverty is the result of circumstances which no wisdom or prudence could have averted. Poor and destitute widows form a considerable part of this class; but as a certain division of these has already been adverted to in the observations on Want of Employment, it is unnecessary to refer to them farther under the present head. Besides these, there are many poor women who have either been deprived of their husbands by death or desertion, who have no permanent residence in any parish, and consequently no claim to be admitted on the poor's roll. These, from the want of employment, are unable to earn any thing; so that they have no fixed income on which they can depend for subsistence. When a woman is placed in such circumstances, either alone or with one or two children, what is she to do? Such an individual is surrounded with greater difficulties than those

widows formerly alluded to who received some trifling sum from the guardians of the poor; and if the latter had recourse to prostitution in order to make up the deficiency, it is exceedingly probable that the former will do so too; and such is positively the fact. There are perhaps no fewer than fifty or sixty families in Edinburgh who are almost wholly supported by the clandestine prostitution of the mother; and three times that number who are partially maintained in the same manner. The author knows of one old woman above sixty years of age who has no other means of support, and several others between forty and that time of life who are similarly situated.

It occasionally happens that, instead of the mothers becoming prostitutes in order to support the children, the daughters become so to maintain the parents. The latter occurrence is, however, not so common as the former, which can easily be accounted for. The love of offspring and the desire of seeing them duly nourished and reared up, is one of the most powerful emotions in woman's nature; while there is no natural feeling of attachment in children towards parents, farther than that which they have for other individuals in any way associated with them, either by the ties of relationship or intimate acquaintance. The former feeling is shared alike by females in every rank of life, whether learned or ignorant; the latter is a duty which requires cultivation to bring it to perfection, and is most conspicuous in the character of those who are most deeply imbued with sound religious principles. Only four instances have come to the author's knowledge, where young women have become prostitutes for the sole purpose of maintaining their parents. In one of these, the daughter had struggled on for six years to support herself and a bedridden mother by her needle, till she found it impossible to do it otherwise than by prostitution. Before sacrificing her virtue, she sold the last blanket that was on her mother's bed, and the last dress she had in her own possession. The others, though not reduced to extreme destitution, were in such circumstances that they must soon have starved, or have committed some other crime than prostitution in order to procure the necessaries of life.

It is utterly impossible to give any thing like an accurate idea

of the extent of prostitution which is caused by poverty. In the winter season of the year, when many individuals are thrown out of employment, it is believed to be very common. Wives become prostitutes to support their husbands and families. Orphan girls walk the streets, that they may be enabled to rear their younger sisters and brothers. Aunts do so, also, to bring up sister's or brother's children; and nieces, to support aunts or other friends. It often happens, also, that poor females who arrive in Edinburgh from the country or elsewhere, have to maintain themselves while they remain in it entirely on the wages of prostitution. It is poverty which in some cases prompts female servants out of place to this wicked life. Painful examples of all these could have been given—some of such a distressing nature, that the simple narration of them would melt the hardest-hearted into tears of compassion and sorrow.

WANT OF PROPER SURVEILLANCE OF SERVANTS BY THEIR MASTERS AND MISTRESSES.

The consequences of defective superintendence of servants have been briefly alluded to in the first chapter, but no reference was made there as to the cause of this inattention; or, in other words, to show that masters and mistresses were themselves chiefly blameable. Were domestics more carefully inspected, and the impropriety of their conduct more frequently exposed, it would confer a benefit on both master and servant. Mistresses, in general, place most confidence in those least deserving of it. If any girl has a more submissive and plausible manner about her than another, and is sufficiently expert in doling forth flattery, such a one is sure to win the grace of her superiors. Perhaps the greatest evil of all is, that whenever such an individual has obtained the confidence of her mistress, the latter will not be convinced that she is capable of doing any thing which is wrong. Such prejudices are injurious to the interests of all parties, as it encourages the servant to persevere in her evil course, and prevents others who have a knowledge of her errors from exposing them, and putting her master and mistress on the alert. For example,

there is a gentleman at the present time living in a very genteel part of the town, who knows intimately that the servant of the family residing next door to him, is both a prostitute and a thief. Opportunities of satisfying himself on these points have occurred so often, that he has again and again resolved to make the family aware of the circumstance, and has more than once called for this purpose; but, on putting some preliminary questions to the lady relative to the character of the servant, he has found that she has so much to say in her favour, that, were he venturing to state any thing to the contrary, he would give great offence to the family, and run the risk of having his word disputed; and hence matters continue as they have been for two years. The improper behaviour of this servant is practised so glaringly and fearlessly, that, were the heads of the family so strict and careful in the management of their household affairs as they ought to be, they could not fail to discover it. The family are no sooner to bed than she unlocks the door, and walks the street as a common woman, or goes to fulfil appointments previously made with gentlemen; and she often brings them to the house of her master, where they sleep all night, and from which they have been seen, by the gentleman already referred to, going away in the morning. Girls who are guilty of this bad conduct are sure ultimately to become open prostitutes.

Servants are generally indulged with liberty to call upon their friends or acquaintances; and the time usually fixed for these visits is the evening. It is exceedingly common for female servants in entering into arrangements about new places, to make this liberty a special condition in their engagement. Some agree only for the Sabbath evenings to themselves, and others for one or two additional evenings during the week. The object of such terms are at all times highly suspicious; for those, generally speaking, who are most anxious about these conditions, are the last to be so complimentary to their friends and acquaintances as to pay them frequent visits. The truth is, that all who are desirous of having time in the evening at their own disposal, have generally some base purpose to serve by it. Several of them meet at set places of rendezvous for gossip and scandal, where they are joined by an

equal number of the opposite sex, who, after having spent some time in their society, accompany them to a tavern or some improper house. Continued courses of this description soon bring ruin and disgrace upon those who pursue them. What the infatuated creatures believe at first to be a benefit, they soon experience to *be a misfortune*, as the liberty which has been allowed them by *their mistresses* is only a preliminary step to a life of licentiousness.

A nursery-maid has more time at her command than any other class of servants; and the consequence is, that a much larger number of them become prostitutes. A walk in the open air is justly considered by parents to be so essential to the health of their children, that no restrictions are put upon the servant as to the time she is to be out, or the particular direction in which she is to go, provided she keep the objects of her charge out of personal danger. She therefore follows her own inclination, and takes the road where she is most likely of meeting with companions, who often find their way to very improper places, where disagreeable occurrences sometimes take place. A medical gentleman was suddenly called to a certain house to see a woman who had received an injury, and found his patient to be the nursery-maid of a highly respectable advocate in town, who had happened to call there with the children, and had met with a prostitute with whom she had some dispute about a gentleman. The latter, in the heat of the quarrel, had very unceremoniously struck her upon the head with a candlestick, and cut her severely. The wound was dressed, and she was sent home with her charge in a hackney coach to make the best apology she could. A gentleman in visiting a house of the same description in the New Town, was much surprised to find his own children there before him. On inquiry, he learned that his servant was in another apartment with a gentleman. A servant of a very respectable family has of late been often seen in the High Street, where she leaves two pretty smart children sitting on the pavement till she returns from a certain house of assignation, where she goes in company with a gentleman. On the afternoon of the sacramental Sabbath in April last, these children were observed playing about almost the whole time of

divine service. Many more cases of a similar nature could be mentioned.

There can be no doubt but that the girls themselves are ultimately the greatest sufferers by their misconduct; but it becomes a question, whether masters and mistresses are not in some measure accountable for their want of superintendence. A master is morally bound, as head of his household, to remove every obstacle to the cultivation of virtue and pure morality amongst his servants and family. He is also bound to vindicate the rights and protect the interest and character of his servants, as well as those of his children. Selfish considerations alone should lead masters to this view of the subject, because they must be aware that whatever habits are most cultivated by the domestics, the same are likely to be imitated by the children; and no person can tell what impressions may be produced on the youthful mind by visits to public brothels, where they witness nothing but what is calculated to pollute and demoralize the mind. If any man had a wish to see his family trained up in the path of rectitude, would he send them to a bawdy-house to be taught their first principles?—would he choose the company of a common soldier as that which was best fitted for imparting salutary impressions to their young minds?—would he feel comfortable did he know that his children were in the company of women who indulged in the constant practice of swearing, and making use of obscene language? Certainly not. The greatest libertine that ever lived would be shocked at the very idea of it. No man, however profligate he may be himself, wishes to see his children imitating his example. The only method, then, to preserve them from infection, is to have them brought up under his own auspices, and not to trust them long with any servant who is likely to lead them into improper company, and where immoral conduct is practised.

IGNORANCE, OR DEFECTIVE EDUCATION AND RELIGIOUS INSTRUCTION.

Parents who are ignorant and uneducated themselves, are incapable of conceiving the advantages of education to their children, and seldom, therefore, think it a duty to make a single

effort to put them in the way of acquiring it. Some are so poor, that the whole of their time and attention is occupied in devising plans to procure for their families the necessaries of life, and who would consider it a crime to appropriate any part of their scanty earnings for the purposes of education, until the cravings of their hungry children were more than satisfied; and who, even after this, would have a delicacy in sending them to school in filth and tatters, which their poverty rendered them unable to remedy. When people are so much depressed in worldly circumstances, they are not in a state to think seriously about any thing but their present wants, and imagine that it is the duty of every member of their family to seek out employment for themselves so soon as they are able for it. The time spent at school is looked upon as so much lost time, and an initiatory step to idle habits. And there are many unfortunate children who are in a measure without the direction of any person older than themselves, and who never thought of education or religious instruction being in the least degree necessary to their temporal or eternal welfare. In these and many other ways is the education of children neglected; and the young are thus trained up to follow the lusts of their own wicked imaginations.

Whatever be the cause of ignorance and defective education, it is exceedingly prevalent amongst the lowest classes of society, and especially among the poor Irish. There are hundreds of families residing in the Grassmarket, Cowgate, and closes about the High Street and Canongate, where the children cannot distinguish one letter from another. There are hundreds more, where the learning is so partial, that the little which they have received is of no practical benefit, as they are unable to connect one sentence with another; and are therefore at a loss to conceive the meaning of any passage they attempt to read, showing thereby that a little learning has a very small advantage over none. Where the rudimentary part of education is so defective, it cannot be expected that the individuals will have made any progress at all in religious knowledge. The author has had many opportunities of becoming acquainted with the amount of their information, both from his daily intercourse and conversation with the poorest

classes, and from having been convener for the last two years of a City Missionary committee—the monthly journals of whose agent contains a faithful account of all that he has seen and done daily; and from all this, he is inclined to think that there is yet nothing like a serious religious impression produced amongst them. While the adult portion of these classes are not brought under the influence of religion, it is but natural to conclude that their children will care little about acquiring a knowledge of its principles. Instruction is with children so far compulsory; and unless parents are sensible of its importance, and urge their offspring to attend to it, very few, if any, will seek after it of their own accord; and hence ignorance is continued from generation to generation. Sabbath schools and other places of instruction have been opened in the most destitute parts of the town, with the view of giving a different bent to the minds of the young; but, owing to the carelessness of the parents, the attendance has always been so uncertain and irregular, that comparatively few children have derived any benefit from them.

Without the counteracting influence of religious instruction, young people follow the bias of their natural inclination, and are prone to indulge their animal propensities. Ignorant of the fearful consequences of sensual indulgence, they throw aside the fetters of restraint, and readily embrace every course of wickedness —the young men live openly with harlots in the houses of their fathers, and the young women pursue a life of prostitution with the knowledge and consent of their parents. The effects of ignorance and irreligion are manifested in every part of the conduct of such individuals. They lie, steal, swear, and commit every sort of iniquity in the presence of those who gave them existence, without feeling in the least ashamed, or ever receiving an angry look or a word of rebuke. Instead of improving by time, they become more and more hardened in wickedness, till they are cut off by an untimely death, or banished by the laws of their country.

It is difficult to say what may be the number of prostitutes in Edinburgh, the commencement of whose licentious life can be traced to ignorance and defective education alone. The remarks

made in a previous chapter, tend to show that the number who could not read was much less than might have been anticipated. But the mere circumstance of having learned to read, is no proof that they have derived any knowledge from it. Many are able to read who are ignorant of every thing that is of importance to them, and who never practise reading with a desire to profit by it. It is seriously believed that very few young women in the lower walks of life are in the practice of thinking on what they read, if they read any at all, as they have very confused and incorrect notions about every subject of importance. It is the want of reflection that keeps them ignorant; and ignorance prevents them seeing their own interest; and hence they prefer a life of licentiousness and wickedness to one of purity and happiness.

BAD EXAMPLE OF PARENTS.

When parents are guilty of immoral conduct and conversation in the presence of their children, the latter soon learn to imitate their example. An evil line of conduct is much more easily followed than a virtuous one; and all young people are ready to go astray unless their passions are checked or controlled by the influence of parental persuasion. If such is the natural tendency of the human mind, it is inconsistent with reason to expect that children will act uprightly when they are trained up in the path that leads to ruin. It is a lamentable fact that there are thousands of children in Edinburgh who have never received the advice of a father or mother as to the proper manner in which they ought to conduct themselves in the world—who never heard the name of God mentioned in the families to which they belong but in profanation—who never saw more respect paid to the Sabbath than other days of the week, unless in having seen it appointed as an especial day of revelry, fighting, and dissipation—who have seen the Bible despised and laid aside, and the newspapers, primed with revolutionary and infidel effusions, substituted in its place—who, in short, have been in the daily habit of hearing the most profane and obscene language, and of witnessing every law of

justice and morality broken and despised—and, if such is the case, may the faults of the children not be looked upon as being as much a misfortune as a crime?

There is sometimes more than a bad example set before children by their parents; they are literally compelled to become partakers with them in all their guilt. While yet in the tender years of childhood, and just beginning to lisp the first accents of speech, they are made to repeat oaths and obscene words after their fathers. They are taught to prevaricate with the one parent to conceal the faults of the other, until the habit of lying becomes fully established. And so soon as they are enabled to run about, they are trained to assist in acts of theft, or goaded on to steal for themselves. There are many dissipated and indolent heads of families in town, who turn their children out in the morning to beg or steal, as opportunities may present themselves, for the support of the whole; and if they come back without having accomplished the object of their mission, they are beaten, and returned for the same purpose. Helpless wretches of this description are often seen late in the evenings, half naked, even in the rigour of winter, sitting on the sides of the streets imploring charity from all who pass them. On the Saturday evenings, or other occasions when the streets are much crowded, these small thieves ply their vocation with great industry, and rob gentlemen of their pocket-handkerchiefs or other articles carried in their coat pockets. When these children grow up to the years of maturity, the female portion of them become prostitutes, and the males follow their calling as thieves and vagabonds. In these sinful acts they still continue to receive the countenance and encouragement of their friends. If either of the parents dies, the other soon lives in open adultery. Fathers spend the night in the bosom of their families in the company of abandoned women; and mothers make their houses common brothels, and force their daughters to join them in their licentiousness.

This is no exaggerated or imaginary picture, drawn to excite astonishment, but a plain representation of facts which have come to the author's knowledge. He is aware of instances where mothers have sold the virtue of their daughters repeatedly for the

sake of gain. There are other cases, also, where mother and daughter sleep night after night in the same bed, with strange men, and carry on their degraded vocation without experiencing any uneasy emotion or feeling of shame. The following table gives a condensed view of the extent to which this disgusting and unnatural system prevails :—

List of mothers and daughters following a life of prostitution in the same house together.

2 mothers with four daughters each	8
5 mothers with three daughters each	15
10 mothers with two daughters each	20
24 mothers with one daughter each	24
Total mothers, 41	Total daughters, 67

This table shows that there exists in Edinburgh at least forty-one mothers and sixty-seven daughters, who are so hardened in sin that they have lost all sense of shame or feeling of delicacy—a fact which conveys a fearful idea of the state of morality among some classes of the community. Such unnatural and polluted beings are not confined to the lowest grades, as some of them have been brought up in a respectable sphere of life and received a good education, showing that ignorance alone will not account for such a perversion of feeling.

The great number of sisters who have embraced a life of prostitution, is another proof of the pernicious effects of the bad example of parents. Within the last twelve months, the author has discovered

1 time six sisters.
1 time five sisters.
3 times four sisters.
10 times three sisters.
18 times two sisters.

The proportion of sisters pursuing a licentious life, to the whole body of prostitutes in Edinburgh, is considerably greater than

the account which is given of Paris. In the latter place, out of 5183 prostitutes inscribed on the registers, there has been found only

164 times two sisters.
4 times three sisters.
3 times four sisters.

Besides which there have been discovered

16 times mother and daughter.
4 times aunt and niece.
22 times two cousins.

" It must not be supposed," says Duchatelet, " that these 436 persons were all prostitutes at the same time; this number is to be distributed throughout a period of eight years. By this the complete immorality of the families from which these women issue, is exposed. *Their degradation is most frequently owing to the pernicious examples which are placed before their eyes in childhood.*" How is this discrepancy between Edinburgh and Paris to be explained? Are the people of the former city more careless about the training of their children than those in the latter? The only plausible method of solving the difficulty, is to suppose that there is a large number of prostitutes in Paris who do not openly acknowledge themselves as such by entering their names in the register kept for that purpose; and that all who are living by a life of prostitution in Edinburgh, whether in public brothels, as kept-mistresses, or as sly girls, have been included in the number. Such is certainly the case in regard to Edinburgh; but whether the supposition be correct in reference to Paris, the author has no means of determining.

The effects of the want of parental authority and vigilance are not confined to those girls who belong to the town, as several of the sisters included in the above table are related to families residing in the country. Whole families have been known to come to Edinburgh and become common prostitutes. In tracing the

history of these females, a most important fact has been developed, which merits the attention of every mother of a family. It has been discovered that, in almost every instance where two or more daughters belonging to the same family have become abandoned, there has been something in the conduct and example of the mother which was highly reprehensible. The disclosure of this fact led to the explanation of another difficulty, the solution of which had never been satisfactorily stated; namely, how it happens that the children of ministers and other exemplary individuals are sometimes as apt to go astray as those of persons who make no profession of piety. It has been previously remarked, that there were some females in Edinburgh pursuing a life of prostitution who were daughters or other near relatives of ministers of different denominations. The improper behaviour of the mothers of all these, has been ascertained to be amply sufficient to account for the licentiousness of the daughters. In four families of this description, every one of the children, male and female, have turned out profligates. In two of these, the fathers were ministers of irreproachable character and undoubted piety, and faithful in the discharge of all their pastoral duties; but the mothers of all of them were publicly known to have despised both the precepts of religion and morality. This leads to the inference, that the influence of the mother has more power in forming the character of the children than that of the father. The converse view of the subject leads to the same conclusion; for it has frequently been observed, that many ungodly fathers have had eminently pious sons; and this happy result has in most cases been traced to the religious care and training of the mother. This is a subject that might be followed out with very great advantage, as a detailed illustration might lead to the suggestion of some useful lessons, by which mothers might benefit their offspring. In the mean time, it would be out of place to enter farther upon it; the author therefore reserves its consideration to some one who has more time and ability to conduct the inquiry in a manner adequate to its importance.

WANT OF PROPER FEELING AND KINDNESS ON THE PART OF PARENTS TOWARDS THEIR OFFSPRING, AND HARSH TREATMENT OF OTHER NEAR RELATIVES.

There are many parents whose harsh and tyrannical conduct towards their children, is such as to force the latter to seek a temporary refuge any where, rather than suffer the bad treatment they have to endure. It was noticed under the last head, that young children are often turned out to beg or steal, and beaten when they return without having been successful. When poverty presses heavily upon individuals, they generally become very irritable in the temper; and it always vents itself upon their unhappy offspring. They are foolishly imagined to be the cause of every thing that is done wrong, and accordingly receive their punishment for it; and, when they cry, they are chastised again into silence. Such being the routine of daily discipline, the subjects of it must soon either sink under its severity, or fly from those who, by the ties of nature, the laws of their country, and the cause of humanity and reason, are bound to protect and support them. It often occurs that girls treated in this manner become prostitutes. There is scarcely an abandoned woman in Edinburgh who has not one of these naked, half-starved, and ill-used children about her for running messages. Many of the prostitutes are exceedingly fond of children, and take delight in encouraging them to come about them. They thus witness improper conduct, and acquire much of the habits and manners, of those whose company they frequent; and, when they grow up to womanhood, they generally follow the same life.

In large towns, children can scarcely go to the street without meeting with improper companions, by whose influence and persuasion they are ready to be led astray. If they are badly used at home, and any prospect is held out to them of making money, they embrace it without a moment's ceremony or consideration. When parents who have any sense of propriety about them hear of their children having departed from the path of virtue, they beat them without feeling or mercy, to prevent them doing so

again. This unreasonable chastisement either drives them instantly from their homes, or, should they again fall into error, it is sure to deter them from returning to their friends, lest they should experience the same treatment; and hence they become for life completely abandoned to wickedness and sensuality. Such is the history of many girls at present in Edinburgh.

The harsh treatment of relatives is more particularly manifested in instances where young women have unfortunately become the mothers of illegitimate children. Too often forsaken by their seducer, their character blemished, and the victims of perpetual reproach, they fly from their native place of abode and seek a home in the capital of their country, where they think to live unmolested and forgotten. Father, mother, brothers, and sisters, view their "misfortune" as an unpardonable offence. Their senseless pride, and what they may presumptuously call their hatred of sin, will not allow them to forgive and forget an error into which any of themselves might have fallen; but they can, without affecting its sensibility, maltreat and abuse an unfortunate daughter or sister, till they force her to commit a much more heinous crime. Their offended honour appears to be satisfied the instant that she sacrifices the last remnant of her virtue, and makes herself the willing captive of sin. She is allowed to walk the streets as a common prostitute without being inquired after. She is tolerated to revel and dissipate with her companions in misfortune without molestation, and to become the prey of the most loathsome disease and most extreme poverty, without one of her relatives deigning to make inquiry after, or sending her the most trifling assistance. The idea of such destitution and suffering never brings the tear of sorrow to their eyes, and they hear of her death with a feeling of satisfaction. Whatever the victim of their spite may have endured, they congratulate themselves in at least having vindicated the honour of their family in having turned her out of doors; and unfeelingly observe that the consequences were solely owing to her own improper behaviour. Such is the reasoning of friendship and love!

When females have once gone astray, the want of kindness and proper feeling is an insuperable obstacle to their return to

virtue. Many of them experience the deepest sorrow for their evil conduct, and are fully convinced of the enormity of their guilt, and the awful consequences that await them unless they repent and turn from their evil ways. Such individuals are often anxious to be received again into the bosom of their father's family, but tremble at the thought of return. They picture to themselves the rage of an angry parent and the offended pride of a brother and sister, all ready to burst forth upon them the moment they enter the threshold of their once happy home. They conceive, after the first disagreeable conflict, that the mark of displeasure is still stamped on every brow. The table is covered with frugal and homely fare, but no place is appointed for her who has been the prodigal and disgrace of the family. She is set aside as one who is unworthy to partake. Every word that passes between the different members of the family, she imagines has an especial reference to her former misconduct. Such thoughts pass and repass through their minds, till the determination to reform is again banished from them.

These ideas may in many cases be entirely without foundation, but are suggested from what has come under their own observation. They have seen so many of their unfortunate acquaintances, who have attempted to reform, return to their licentious habits with such fearful accounts of the treatment which they had experienced from their friends, that they also expect to receive the same. The obstinacy and morbid stupidity which many parents manifest towards their renegade children, are most disgraceful in any one having the least pretension to the name and character of a Christian. One painful instance, showing the bad effects of a sullen and unforgiving disposition on the part of a father towards his unfortunate daughter, came lately under the author's observation, and may be given as an example of many that occur:—A young female about fourteen years of age came from Glasgow to Edinburgh about four years ago. She had been persuaded to leave her home by some improper companions with whom she had become intimate. A very short time after her arrival, and when she had got in some measure acquainted with the nature of the life on which she had entered, she began to

repent of her foolish conduct, and applied to a person to write her friends to receive her home. The request was complied with; and, in a short time, she was committed to their charge. She, however, did not receive so kind a welcome as she had anticipated from the tenor of the letter which had been returned to the individual who had interceded in her behalf. Three years passed over without any change in the manner of her relations. Her father, during the whole of this period, never once exchanged words with her. She found the neglect and want of kindness of her friends so intolerable, that she resolved again to leave them, and came to Edinburgh in April last. She was only a few weeks there when she felt so miserable in her wicked life, that she determined to commit suicide, and forthwith threw herself into the Canal, but was happily rescued by the passengers of a boat that happened to pass at the time. This girl was endowed with a powerful and active mind, and had such a distaste at the licentious conduct she was pursuing, together with a high sense of her moral responsibility, that the most sanguine expectations might have been entertained of her complete reformation. She declares that nothing but the worst possible treatment of her relatives, and the stubborn temper of her father, would ever have made her again go astray. Had he only once opened his mouth, and called her by her name, she would have felt quite happy.

ATTENDANCE ON EVENING DANCING SCHOOLS AND DANCING PARTIES.

Evening dancing schools and dancing parties are a very fertile source of prostitution. This might easily be conceived from the description of the individuals who attend them. Evening dancing schools are chiefly composed of shop and trades' lads, and young females, about their own age, who are occupied during the day as sewers, shop girls, and the other businesses formerly mentioned. The hours when the schools are open are generally from half-past eight till ten o'clock, and some of them continue dancing till eleven. It is impossible to give the exact number attending such places in the evenings; but it has been computed that there cannot be fewer than five or six hundred. When such a

number of young people are engaged at one of the most exciting amusements at these late hours, and when each young gallant must escort his fair partner to her home, it is easy to perceive the consequences. At this particular period of life, females wish to display as much of their attractions as possible, and become passionately fond of dress. This desire is excited to an inordinate pitch by the prospect of associating nightly at the dancing school with so many of the opposite sex, some one of whom they perhaps imagine might be their future husband. This passion, owing to their limited income, cannot be gratified otherwise than at the expense of their virtue. There are thus two ways in which a woman may be led astray at these dancing schools—by her desire for dress, and by her complying with the wishes of the young men with whom she associates, who are at all times anxious enough to avail themselves of the least advantage they happen to gain over her. Many young men enter as pupils at these schools for the sole purpose of becoming acquainted with sly girls; and many girls have to lament over the consequence of having attended such places.

In general, the teachers of dancing are in no way accountable for the improper conduct of their pupils, and preserve the utmost decorum amongst them while they are in the school. There is one or two, however, of a different description, in which improper conduct is tolerated and encouraged. One of these, kept in a close in the High Street, was of a most offensive kind. On a Saturday night especially, every thing like decency and decorum was set aside—young men and women drank to excess, and went to certain houses where they slept together all the night, and renewed the revelry on the morning of the Sabbath. Beds for them all of course were out of the question; and they used to lie congregated together, like pigs on the floor. One unfortunate girl, who was first led astray by attending this school, has informed the author, that she has seen eight and ten couple spending the Saturday night and Sabbath in a brothel in Bank Street.

Besides the dancing schools just referred to, there are dancing parties of a particularly base description, held at stated intervals, where every species of iniquity is committed. They used to be

more frequently held formerly than at the present period. The individuals who frequent them are much the same as those who attend dancing-schools, and consist of sewing girls, sly prostitutes, and shop and trades' lads. Refreshments are provided for the party at a very high rate, and apartments for the accommodation of those who please to retire. This description of evening balls are gradually giving way to entertainments of a similar nature, under the title of "Mutch John's balls." John is a person said to have been at one time in respectable business in Glasgow as a milliner, but at the present time is much reduced. He visits all the brothels in town, and makes up the head-dresses for the females who reside in them, at which he is represented as being very clever. Like that of the prostitutes themselves, John's living is very precarious; he is frequently, therefore, much depressed in circumstances. In order to recruit his finances, he advertises a ball, to which he invites all the prostitutes, and, of course, gentlemen to meet them. The author is unable to say to what rank the gentlemen who go to these balls belong; but one evening while he was investigating this particular question, he received a few of John's ball tickets, marked two shillings each, which had been sent to females with his compliments; and, by way of inducement for them to attend, he assured them that all the officers from Piershill barracks were to be present! Of course, if John's version of the story was to be trusted, his company must be very genteel.

It is questionable if balls and dancing parties of a more private nature have not also a prejudicial effect on the female character. The evil effects of private dancing parties may not be so easily traced as in the others alluded to; but there can be no doubt that the leaven which poisons the one, must impart some of its baneful influence to the other.

THEATRE GOING.

"The theatre and houses of ill-fame," observes a recent author, "are linked together by mutual interests and mutual pursuits. The morals of a theatre and the morals of a brothel are identically

the same." If this language be correct, it follows that if a visit to the one has a tendency to corrupt and destroy moral purity, a visit to the other must be attended with the same dangerous consequences; and every thing that tends to blunt or destroy moral feeling, encourages prostitution. But the similarity between the character of the theatre and the brothel, will appear more striking and forcible, by the following positions from a short essay on dramatic entertainments by Dr Greville:—" 1st, It is undeniable that the name and attributes of Almighty God are habitually invoked on the stage. 2d, It is undeniable that the modern drama is replete with indecency, both in regard to language and gesture, both of which are carried as far as the public taste will permit. And the public, it is well known, submit to see and hear things in the theatre that would never be tolerated in private society. 3d, It is undeniable that the system uniformly advocated on the stage, is not the morality of the gospel, but directly opposed to it;" and, " 4th, It is incontrovertible, that the profession of a player is, to say the least of it, unfavourable to a life of holiness. It would not be going too far to say, it was *inconsistent* with a life of holiness." These four positions being in accordance with the precepts of the word of God, where, then, lies the difference between the morals of the theatre and the morals of the brothel? After having shown the utter impossibility of reconciling the modern drama with the doctrines of the Bible, Dr Greville goes on to say—" It rests with those who are once alive to the immoral tendency of the playhouse, to explain upon what grounds they support it, when the word of God is manifestly opposed to it. It rests with fathers to say why they allow their sons to resort to the theatre, where *every thing that can tend to corrupt their principles* is collected into one focus. It rests with mothers to say why they carry their daughters to a place of entertainment where female profligates are openly tolerated, and, in the eyes of the whole audience, have a particular part allotted to their accommodation. It rests with both fathers and mothers to show upon what principle they lead the way to such a scene, and stretch forth a helping hand to tarnish, if not insensibly to destroy, the moral feeling of their own offspring; why, for the sake of mere plea-

sure, they introduce their children under the same roof with tolerated prostitutes, and where, it may be observed, those very prostitutes resort because it is the favourite haunt of the most profligate of the other sex."

Much has been done by the talented manager of the Edinburgh theatre to purge the modern drama from its offensiveness—to improve the character of the players, by discharging all who were openly immoral and profane, and by abolishing the *slips* set apart for the purpose just alluded to; yet, with all this improvement, there still continues much that is both immoral and offensive. The heavens and the name of Almighty God, are frequently appealed to in solemn mockery. Oaths are most unceremoniously introduced, and set off with inimitable gravity, so as to render them powerful and attractive. Many passages conveying the most filthy ideas are still retained in some of the plays, though a little altered in the expression. And the character of the actors, with few exceptions, is such, that the respectable of their own profession will not deign to associate with them, lest they should become contaminated with their pollution. The dress and position of the performers on the stage, is often so immodest as to bring the blush to the cheeks of the female part of the audience, and to prove that the last feeling of shame and decency must be banished from their own minds. The individuals who can appear half naked in the presence of a large and promiscuous assembly, is in a more unenviable condition, as to morality, than the most abandoned prostitutes; for comparatively few of the latter would commit such a gross outrage upon common decency. The tendency of all this immorality is to defile the minds of those who witness it, and to excite the most dangerous passions of human nature.

If such be the character of the drama, and such the character of the performers, it is obvious that no good impression can be produced upon the minds of those who witness them. Sin is, in many of the plays, extolled as a virtue; and the most blackguard and intrepid actions are performed with such talent and dexterity as to strike the spectators with astonishment, and call forth their loudest applause. What is this applause, but the approval of

sin. In short, every thing which is seen and done within the walls of the playhouse has a demoralizing tendency. When the mind, therefore, has received a bad impression from what it has there imbibed, individuals are prepared, at the late hour when the curtain falls, to proceed to greater acts of wickedness. Young men and women flock to the taverns and other haunts of sin—they talk over all that has passed before them; and, excited by the subjects of conversation, unconsciously overstep the bounds of discretion, and separate, when the morning is pretty far advanced, in a state of intoxication, the consequences of which have already been alluded to. The attractions of the theatre are of such a nature as to seduce the young to return; and, in order to obtain the means to visit it, little girls prostitute themselves and boys steal. In the report of the House of Refuge in New York, it is stated that one hundred and fifty boys and girls, out of six hundred and ninety, were guilty of theft and impurity to get a seat in the theatre. The managers of that charity observe that they "cannot well avoid again calling the attention of those who may favour their report with a perusal, to the two most fertile sources of juvenile profligacy and crime—the theatres and grog-shops. Very few are the instances on their books which do not go to demonstrate, that the early departure from honesty and filial duty is immediately connected with, if it does not result from, the allurements of those two capital sources of public amusements." They again remark, "could we abstract from the various incentives to evil which abound in the city, the vicious excitement produced by these places of resort, we know of nothing which could be found as a substitute that would be productive of half the amount of crime and misery which so evidently result from them." Were the causes of crime as minutely investigated in Edinburgh as elsewhere, the bad effects of theatre-going would be as conspicuously manifested, notwithstanding the comparative purity of the Edinburgh stage.

DESECRATION OF THE SABBATH.

The little respect which is paid to the sacred character of the Sabbath, is matter of deep regret to the religious part of the community; and this regret is greatly increased, when they see that all the exertions which they have made to preserve the sanctity of that day, are so lightly esteemed. Only a few days ago, a gentleman, pretending to have the best interests of his country, and the welfare and happiness of his fellow-subjects, sincerely at heart, made a motion in Parliament that the British Museum and other public places should be opened on the Sabbath for the inspection of visiters! If the gentleman referred to was sincere in introducing such a motion, it would not be too much to observe of him, that he is totally unfit for a judge or a lawgiver—that such a motion is based on the most open infidelity—that the man who proposed it, is either grossly ignorant of his Bible, or that he despises the sacred precepts which it contains. And, what presumption to imagine that any man can have the best interests of the people at heart, when he holds in contempt the oracles of God, and openly violates those very laws which were instituted by Divine wisdom, and are calculated to promote the welfare and happiness of man!

In London, it is believed, that respect to the Sabbath is altogether out of the question. It is the day set apart by universal custom to feasting, merriment, and dissipation. Public places of resort are thrown open for the admission of the public; and, as if the kingdom of Satan had no prospect of universal triumph till such time as the only public institutions of the country that were shut should also be opened, the wily statesman and pseudo-philanthropist strives to overturn the last barriers of morality, and hails the approach of rampant infidelity. It is a notorious fact, that the nobility in London set the example to the working classes. Balls and musical entertainments are common at their houses on the Sabbath evening. It is needless to enter into a detail of the bad consequences resulting from this state of things, as the present is only an attempt to point out some of the causes which contribute to the deterioration of public morals; and it is

well known that this moral pollution is the source from which many of the crimes of the nation proceed; and there can be little doubt that the same cause paves the way for prostitution.

Although the profanation of the Sabbath in Edinburgh may not be so obvious as in London, it is unfortunate for the morals of its inhabitants that the sanctity of that day is too much disregarded. Only a few years back the band of the regiments stationed at Piershill barracks played regularly every Sabbath evening, and attracted thousands of people from Edinburgh and Leith to hear their performance. The consequence of such an assemblage was, that the public-houses in Jock's Lodge and neighbourhood were crowded with young men and women till a very late hour. Since this custom of turning out the band on the Sabbath evening was abolished, one common cause of prostitution has been abrogated.* The practice of young people walking about and tippling in the "drunkeries" in the suburbs of the city still continues. The public gardens, in many instances, are also opened during the fruit season, where young men resort to treat their sweethearts. In the town itself, several hundred taverns are open for the reception of visiters, and are, in general, more crowded on the evening of the Sabbath than on any other day of the week. The public news-rooms, too, are opened for the indulgence of the artisan, the merchant, and the politician. Besides the pernicious influence of the bad example which is thus given to others, the individuals who frequent these places are themselves more especially the sufferers by such practices, as they become more and more hardened in their sins, till they are prepared for the commission of any crime. Female sewers and servants of all descriptions, imagining that their release from duty was granted them for the sole purpose of enjoyment, indulge in every kind of frivolity, and spend the whole of the Sabbath evenings in walking with their sweethearts, in the tavern, or in tea parties assembled for gossip and scandal.

The Sabbath is the only day appointed for visiting and receiving friends among some classes of the community; and it is thus

* This unjustifiable practice, it is believed, has of late been resumed.

spent in feasting and unprofitable conversation. The news of the day—the ups and downs—the births, deaths, and marriages of their acquaintances, are what chiefly engage their attention. Religion is seldom talked of: it has no place in their hearts, and no influence over their conduct. The tea parties, so common in the families of the working classes, are more especially to be condemned, as they more directly tend to foster the crime of prostitution. Reference was made formerly to a fact of a most diabolical description, where a woman who kept a green-shop invited the servants of the families in the vicinity to drink tea with her, in order that a set of dastardly blackguards, in the semblance of gentlemen, might have an opportunity of seducing them. It is hoped there are few who invite young people to their houses with such intentions; but wherever they are invited, the result is rarely attended with benefit. Whenever young women go to drink tea, there is generally a number of young men there to meet them, who are always ready to display their gallantry by accompanying them to the Castle, Arthur's Seat, Leith Pier, &c.; and, of course, treating them at every tavern they pass on the way home. All become excited by the influence of liquor, and modesty and reserve are laid aside. These practices are continued for some considerable time, till the girls are at length turned out of place for their misconduct, or become prostitutes of their own accord. A very great number of prostitutes confess that the desecration of the Sabbath, in the manner alluded to, was one of the principal causes of inducing them to go astray.

Those who do not spend the evenings of the Sabbath in attending tea parties and walking with young men, pass their leisure hours in public brothels and houses of assignation. It was before mentioned that these dens of infamy were literally crowded on these evenings. The following remarks from the address of the Rev. Mr M'Dowall, on prostitution in America, is mournfully descriptive of this fact:—"At the very hour in the morning, afternoon, and evening, of every Lord's day, when the people of God assemble for religious worship, then in a special manner do the children of the wicked one meet in troops at harlots' houses." "But on the Sabbath day and evening they are filled to overflow-

ing." "On the Sabbath day the rooms are so filled with visiters, that there is no place for them to sit down; and, on that account, many are refused admission at the doors." The fact of servant and sewing girls visiting these places of iniquity, is so well known amongst the ordinary classes of prostitutes, that scarcely one of the latter will visit the houses to which the former resort on that evening. The common women set them an example in this respect, which it would be well for servants and others to imitate. Scarcely any of them, except those of the lowest description, walk on the street till very late in the evening; and some of the respectable brothels receive few visiters on the Sabbath. Those of a lower grade are for the most part filled with shop and trades' lads, who have their time occupied during the week.

THE PUBLICATION OF IMPROPER WORKS AND OBSCENE PRINTS.

This is a cause of prostitution which obtains to a much greater extent in Paris and London than in Edinburgh. During the Revolution in France, and previous to 1789, the most obscene pictures and engravings were publicly exposed for sale in improper houses. The Emperor, however, finally ordered all such productions found in these houses to be seized and destroyed. Comparatively few engravings of this description have been published in Paris since 1830, as public indignation and the verdict of juries enforce prompt punishment. Though the public exposure for sale of such publications is suppressed, there can be no doubt they still continue to be sold and imported into this country. From the transactions of the Society for the Suppression of Vice in London, it appears that the number it has "seized at different times, or delivered up for destruction, conformably to terms of compromise—consisting of books, copperplates, and prints, together with toys and snuff-boxes, with abominable devices—have altogether amounted to many thousands." Within a period of three years, the society was instrumental in preventing the circulation of 279 infidel and blasphemous publications; 1162 obscene books and pamphlets; 1495 sheets of obscene songs; 10,493 prints and pictures; besides cards, toys, snuff-

boxes, and copperplates. This shows the extent to which this kind of evil prevails in London.

Productions of the above description are much more common in Edinburgh than is generally supposed. Every brothel in town has the walls of its apartments hung with pictures of a most indelicate nature; and every libertine is ready to take from his pocket a snuff-box or book containing some delineation equally disgusting and pernicious. Within the last two years, publications of an infidel and blasphemous tendency have become very numerous. Though it is believed many of them are imported from the Continent for sale, it is also certain that a few are designed and printed in Britain. There are several shops in town, but one in particular, which have been recently opened for vending improper books and prints; and, unless they are instantly suppressed, it is impossible to foretell what may be the consequences of their continuance on the morals of the community. The tendency of these pictures and publications is to corrupt the finer feelings of human nature, and inflame those passions which require all the efforts of a strong and well-regulated mind to conquer and subdue.

THE COUNTENANCE AND REWARD WHICH IS GIVEN TO VICE, AND THE SMALL ENCOURAGEMENT TO VIRTUE.

One powerful and prominent cause of prostitution is, the great encouragement which is held out to those unfortunate females who pursue it; while, on the other hand, no temporal inducement or assistance is given to those who are desirous of following a different line of conduct. The poor and the virtuous are allowed to struggle through life, amidst difficulties and trials, which nothing but the sternest integrity and firmest faith could enable them to endure and overcome. The wicked and the profligate, on the other hand, are fed to the full: they have few wants ungratified; they receive the countenance of the people, and are in possession of the mammon of the world. It has been shown by a very moderate computation, that more than £8,000,000 sterling is expended annually in London for the support of prostitution alone, £6,400,000 of which is pocketed by brothel-keepers.

Some wealthy pampered brutes dole forth readily £100 or more as the price of the virtue of an innocent child, and would grudge to contribute one shilling annually for the support of an institution which had for its object the restoration of such victims to their friends and society. It is calculated that in New York not less than 12,000,000 dollars are yearly expended on the crime of prostitution. In Edinburgh, the sum annually spent for a similar purpose, is supposed to be about £200,000. Add to this, £14,000, which is £50 a-night for ten months in the year for the support of the theatre, and £10,000 for kept-mistresses; making in all, for the maintenance of these sources of crime and moral pollution, the handsome item of £224,000 sterling. If this sum were appropriated to the promotion of morality and religion, it would support 6000 paupers at ten shillings a-week—200 additional schools in Edinburgh for the instruction of the children of the working classes gratis, with an endowment of £100 as the annual salary of the teacher—sixty additional clergymen for "excavating the heathen" in the Cowgate and other destitute parts of the city, with £300 a-year each—furnish 6000 paupers with two suits of clothes in the year at £2 each, so as to fit them for attendance on public ordinances—build sixty new churches at £3000 for the new incumbents, and 200 new schools at £500; and, after the first twelve years, leave an annual surplus fund of £24,000 for charitable purposes, and the encouragement and promotion of morality throughout the country.

The temptation of money alone is a great inducement for females to resort to a life of prostitution; but when rewards of an unusual description—such as those that are given to individuals who have rendered some great service to their town or country—are bestowed upon those whose chief business it is to lead thoughtless youths into a life of wickedness and misery, the hope of being one day such an honoured person is a still stronger motive for their joining the ranks of vice. Some time ago, for example, a most elegant piece of plate was presented to a common brothel-keeper in this city by the gentlemen who were in the habit of frequenting her house, as a mark of esteem for the excellent manner in which she conducted her establishment, and for the great anxiety

she had always manifested to render it worthy of their approbation and patronage. The desire of becoming acquainted and associating with people in the upper ranks, is another incitement for girls following this course of life. While they remained virtuous, no one of higher station than themselves paid the least mark of respect to them; but, after they have fallen from a life of purity, they are loaded with honours and attention. What are called "respectable" gentlemen are seen riding on horseback, in carriages, phaetons, and other kinds of vehicles, and, as formerly remarked, visiting places of amusement, in company with girls of the town, and not unfrequently introducing them to their friends under fictitious names, and as respectable individuals. So common are these attentions to them, that, during the months of autumn, the town is almost entirely deserted by the highest class of prostitutes, who have accompanied gentlemen to the Highlands or on some other rural excursion. The pleasure-boats to Stirling, Dundee, Perth, and Aberdeen, are crowded with these characters; and their behaviour on such occasions is often the cause of exciting the disgust and calling forth the reproach of their fellow-voyagers. As an encouragement to brothel-keepers, some noblemen of the highest rank and title prefer taking up their quarters in a house of ill fame rather than in a respectable hotel, and unblushingly visit all the "Lions" in company with the keeper and one or more of her ladies. Only last year, it was currently reported that a minister in the west of Scotland let his manse, during the entertainments at Eglinton Castle, to a certain nobleman for the purpose of lodging his concubines. Till such time as attentions and actions like these are openly condemned, and the individuals who countenance and practise them are expelled by the unanimous voice of what is called respectable society, they will always continue to be powerful causes of prostitution.

How different is the opposite view of the question! Let an unfortunate female who has seen the error of her ways propose to return to a more virtuous course of life, and she is despised by those who formerly loaded her with kindness and attention. Her mistress strips her of her clothes and turns her out of her house. Her companions in crime load her with reproach, and laugh her

into scorn when she talks of her penitence. The human monster who seduced her rejoices in the misery which he has created, and refuses her a shilling to convey her to her home and to her friends, but will readily give her a large bribe to continue in sin. Her friends—the last whom she expected to have forsaken her, or refused to welcome and facilitate her return to virtue—withdraw their assistance and advice. She is cast upon the world without a friend and without a home. The only institution to which she can fly, and which has for its object the reformation of such outcasts of society, is refused to be supported. Those beings who would willingly spend large sums in aiding and encouraging prostitution, will not contribute one farthing for the maintenance of a charity which affords shelter and relief to the diseased and destitute victims of their libertinism. The same niggardly spirit is displayed in the contribution to all other benevolent institutions. Thousands of pounds will be readily squandered in horse-racing, fox-hunting, dog and cock-fighting, &c., and in the encouraging of licentiousness of every description, when a few hundreds can with difficulty be collected for any good or useful purpose.

It is a notorious fact, that all the public institutions in Edinburgh are curbed in their exertions for the want of means, and the greater part of them are deeply immersed in debt. The money spent in a certain brothel would be amply sufficient to meet the expenses of all the public charities in town, the Infirmary excepted. From this it is obvious, that there is no want of funds for the accomplishment of charitable purposes were they directed into the right channel; and this may in some measure be effected were it not for the unhealthy condition of genteel society. It matters little what the moral character of any individual may be; provided he is wealthy enough and keeps a splendid equipage, he is welcomed at all times into the bosom of any family. Ignorance of his character cannot be admitted as an excuse for his admission into respectable company; for no sooner are the female members removed from the dinner table, than his stories of debauchery are in requisition. If any one more serious than the others offers the least objection to this kind of conversation, he runs the risk of being hissed out of the company, or branded as a hypocrite.

Songs of the most licentious description are not only encouraged but sought after with greediness; and he who can best excel in this particular department of vocal amusement, is styled a "glorious fellow," a "treat in company," a "genius of a rare description," a "bird of a rare feather," &c., and is always "encored." Such a fine fellow is never without a dozen of invitations to dinner in his pocket; and it is not unusual for feasts to be postponed for weeks in order to insure his attendance. Toasts of the same indecent character, and many of them disguised by a double meaning, are also greatly in vogue, and given sometimes at political and other public dinners, to the great annoyance and mortification of the sound and religious thinking individuals who generally form a part of such meetings. This practice of giving toasts with a double meaning, is the more to be condemned, as it leads individuals of reputation unconsciously to join in a pledge which brings upon them the subsequent laughter and ridicule of the unprincipled part of the company. While such conversations, songs, and toasts, are openly encouraged and demanded, the condition of society is still too much corrupted to anticipate an immediate annihilation of licentious principles; but the moment the respectable classes evince a determination to exclude all but those of undoubted morality from their company, and manifest a decided opposition to the inroads of infidelity; and when every one shall be measured by his character and conduct, rather than his purse, then, and not till then, might a thorough change be expected, and the resources of the town and country be directed into a right course.

The remarks on the causes of prostitution, enumerated at the commencement of the present chapter, are now brought to a conclusion. It has been the object of the author to advert only to the more prominent causes which have come under his observation. The subject, though more fully treated off than has been done hitherto, is by no means exhausted. The illustration of the various causes alluded to might have been greatly extended, and the histories of many unfortunate girls introduced. There are

other causes of prostitution to which no allusion has been made. The reason of this is, that they are of so rare occurrence as to be unworthy of particular consideration. Amongst others, Duchatelet refers to a long sojourn in hospitals as one. Of this cause the author has had no experience, and is therefore not prepared to state an opinion regarding it.*

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No notice has been taken by Duchatelet or Dr Ryan of a cause which obtains to some extent in Edinburgh, and it is believed in London and Paris also, namely, bad treatment of servants by their masters or mistresses. An opportunity was taken in a preceding part of this and the first chapter, to animadvert on the improper conduct of servants, which might lead some to believe that no blame could at any time be imputed to their masters and mistresses. It has also been shown that the latter were in many instances rather indulgent towards their servants, in granting them too much time for acquiring bad habits, which ultimately led to their ruin. There is besides these, however, another class of masters or mistresses, who are instrumental in accomplishing the degradation of their servants by harsh and brutal treatment. There are not a few heads of households who rule their domestics with

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* Since the publication of this Work, I have learned, with much regret, that certain passages, referring to the Royal Infirmary, had a tendency to throw discredit upon that excellent institution, and had consequently given offence to the managers and their medical officers, I therefore take the earliest opportunity of withdrawing the passages complained of, and of stating, that it was very far from my intention, in the most remote degree, to impair the usefulness of that institution, or to reflect upon its office-bearers.

WILLIAM TAIT.

Edinburgh, October 1840.

a rod of iron—who absurdly imagine that they can only uphold their dignity by tyrannical measures—and who think that nothing but austerity will insure respect. If a servant fails to fulfil the least part of her duty, she is immediately subjected to scolding and abuse; and often, when chargeable with no neglect, she has to submit to the same unjustifiable treatment. The most unreasonable demands are sometimes made by people who ought to know better; and if their servants do not instantly attend to their orders, they turn them out of doors. Girls are frequently discharged, from the caprice of an imprudent and senseless mistress, without a recommendation by which to procure another situation, and have to betake themselves to the street for support. Others, whose friends perhaps are at a distance, are discharged without a moment's warning; and, having no acquaintance from whom they can claim a night's lodging, they must trust themselves to the guidance of strangers, many of whom are prone enough to entrap them into the snares of vice. In these and other ways are house-servants brought to embrace a life of prostitution. If the improper behaviour of servants be deserving of animadversion, the despotic and arbitrary abuse in which their superiors too often indulge is equally open to reproach.

Dr Ryan takes notice of "the employment of young men-milliners and drapers in shops, in place of women," as a cause of prostitution. Men-milliners are exceedingly rare in Edinburgh, so that that cannot have much influence in Scotland. The employment of young men as drapers in shops, instead of women, may be considered to have an opposite effect; for it is a well-established fact, that females who serve in shops are much more exposed to temptation than those engaged in other occupations; and more of them, in proportion to their number, go astray than any other class in the community. It is very generally remarked, that if a genteel girl appears in any shop, she will not long retain her virtue. This fact is confirmed from what has come under the author's observation. A very considerable number of prostitutes have been discovered who formerly served in shops, and especially in confectionary warehouses and tobacconists. Dr Ryan farther refers to the "idea that prostitution is indispensable" as a cause of

prostitution. If this has any influence at all, it must be with the male sex, as it is candidly believed no woman ever entertained such a thought and rushed into such a life without ever thinking on the consequences.

The male sex are in most instances more deserving of blame than the poor females themselves. Nothing is more disgraceful to the honour or character of any person having the least pretensions to knowledge and morality, than to be daily exercising his mental powers and ingenuity to discover the best means of seducing some young and unsuspecting female. A moment's gratification of his ungovernable lusts may to him be an object of little importance; but let him reflect on the consequences that may befall his partner in guilt. Men are, in general, possessed of greater mental power and activity than females; but that is an excellent reason why they ought to extend towards the latter that sympathy and protection to which they are entitled in virtue of their weak and unprotected condition.

CHAPTER IV.

ON THE CONSEQUENCES OF PROSTITUTION.

General Remarks. I. Effects of Prostitution on Prostitutes themselves. 1. Depraves their Minds and Affections. 2. Deprives them of the enjoyment and sympathies of Society. 3. Involves them in the most abject Poverty and Wretchedness. 4. Subjects them to the most loathsome and painful Diseases. 5. Brings upon them premature Old Age and early Death.—II. Effects of Prostitution upon Society. 1. It is a source of disappointment and grief to the Parents and Friends of the unfortunate Females who pursue it. 2. It corrupts the Morals of the Young, and leads them on to Licentiousness. 3. It leads to Stealing and Dishonesty. 4. It brings Ruin and Disgrace upon those who countenance and support it. 5. It spreads contagious Diseases amongst private Families, which often extend their ravages to those who are innocent. 6. It gives rise to Family Jealousies and Disputes. Concluding Observations.

GENERAL REMARKS.

In whatever aspect a life of prostitution may be viewed, there is nothing to be observed in it that is durably fascinating or attractive. Sin is generally so immediately destructive in its effects, that it is morally impossible that any one who indulges in it can experience any thing like a continuance of real pleasure and enjoyment. Dives, though surrounded with pomp and splendour, and "clothed in purple and fine linen, and faring sumptuously every day," felt himself miserable and in torment because he was overwhelmed in sin; and he would gladly have exchanged situations with the poor beggar who "was laid at his gate full of sores," who was desirous of being fed with the "crumbs which fell from his table," and whom he despised and neglected.

The same may be said of all who follow a life of prostitution. Although some prostitutes may live amidst a profusion of riches, and be decked in the most splendid attire, and partake of the most expensive luxuries which the world can afford, they are still miserable and unhappy; and their "end is bitter as wormwood," their "feet go down to death," and their "steps take hold of hell." And, if such be the condition of those who have every thing in this world that can conduce to their temporal comfort and pleasure, what must be the state of others, who, besides the burden of an evil conscience, are oppressed with destitution and disease—despised and abused by their companions in misfortune—and disowned and forsaken by their friends?

Were the injurious effects of prostitution confined to those who pursue it, the evil would be comparatively limited and innocuous. There is, however, no bound to their extent. They may spread and ramify into almost every family and every class of society; at least no family and no class are perfectly secure against their inroads. They affect the young, the old, and the middle-aged—the rich and the poor—the learned and the unlearned—the believer and the infidel—the guilty and the innocent—the sober and the dissipated—the wary and the wreckless—the wise and the foolish. All are exposed to the effects of prostitution, although one may suffer more severely from them than another. One venerable parent may have seen his only daughter, whom he looked to as the comfort of his old age, become the victim of seduction, which caused her ruin and premature death. ' Another may have seen his sister, his niece, or his cousin, depart from the path of virtue and honour, and embrace a life of profligacy and wickedness. A third may have learned that his son had "spent his substance in riotous living," and, ashamed of his misconduct and the disgrace he had brought upon his family, had attempted to expiate the crime by taking away his own life. And a fourth may, by a continued course of unbridled licentiousness, have brought bankruptcy and ruin upon himself, and involved a hundred families in poverty and embarrassment. In these, and a thousand other ways, are the effects of prostitution experienced by different families and different classes of society. One experiences them

in his own body; another, in his relatives and acquaintances; and another, in his circumstances: so that there are few who are not exposed to suffer from them in one way or another.

Seeing that the consequences of prostitution are so extensive and varied, it is considered most appropriate to arrange them under two distinct heads, and treat first of those which more particularly affect the unfortunate victims of prostitution themselves; and, secondly, of those which are most frequently experienced by the population in general. The illustration of these two points must necessarily be very brief and imperfect, as the author intends to confine his remarks to those topics and facts which he considers most deserving of especial consideration; and, by this means, he will be enabled to sum up the whole of his observations within the limits of a short chapter. In accordance with this plan of arrangement, he will treat, first, of the

EFFECTS OF PROSTITUTION ON PROSTITUTES THEMSELVES.

Under this head it is intended to speak of the following points, as embracing some of the most prominent injurious effects produced by a life of prostitution on the individuals particularly engaged in it:—It Depraves their Minds and Affections—Deprives them of the enjoyment and sympathies of Society—Involves them in the most abject Poverty and Wretchedness—Subjects them to the most loathsome and painful Diseases—Brings upon them premature Old Age and early Death.

I.—PROSTITUTION DEPRAVES THE MINDS AND AFFECTIONS OF ITS VOTARIES.

Very soon after a woman abandons herself to a life of prostitution, she loses every feature in her character which formerly rendered her amiable and attractive. Her unaffected modesty gives place to a bold, prying impertinence; and every air which she affects, bespeaks her fallen condition. Her wonted civility and submissiveness are replaced by rudeness and obstinacy. Her

natural reserve is changed into artful and unprincipled cunning. Her once open, free, and smiling countenance, which bespoke the inward purity of her mind, is now distorted with the workings of her vile and corrupted affections. Indeed, every thing which rendered her worthy of admiration and respect, appears completely banished, and in its place is substituted something which is indescribably gross and repulsive. Most, or all of these changes are the necessary consequences of the licentious course which prostitutes pursue. Modesty cannot long exist in those whose precarious livelihood depends upon a directly opposite condition of mind. A complaisant or passive manner would render them the dupes of every unprincipled person who thought proper to associate with them. Subtlety and duplicity are essential for success in their iniquitous calling; and the corruption of their affections is inseparable from their daily habits and conversation.

The period at which the depravity of their minds begins to appear, varies in different individuals according to the rank of life to which they belong, and the degree of instruction which they have received. A girl brought up under the inspection of strictly moral or pious parents, would feel a greater difficulty in reconciling herself to the customs of a brothel, than one who, though not directly trained to a life of prostitution, had never had the precepts of morality or religion inculcated upon her. While the former would reflect and hesitate before openly profaning the name of God, and experience a pang of conscience every time she gave utterance to an oath, the latter would, without ceremony or hesitation, curse or blaspheme, and imitate her seniors in every thing that was lewd and sinful, without experiencing one feeling of mental uneasiness. It was mentioned in a former chapter, that the customs of a brothel were so disagreeable and hurtful to the feelings of some females when they first entered upon a life of prostitution, that they had to drink to excess in order to quell their uneasy sensations; and, but for this intuitive method of initiating them in their debasing avocation, they must have forsaken their evil ways at the very commencement, or perhaps never have entered upon them at all. But they gradu-

ally become more and more hardened in their sins, till they are on the same footing with their unfortunate companions, and dead to every sense of shame and propriety.

When speaking of prostitutes as having lost every sense of shame, it becomes necessary to qualify the statement by some observations. Duchatelet states positively that the feeling of shame still continues in prostitutes, notwithstanding their habits and vices. This opinion was formed from what had been seen at the examinations and demonstrations of their diseases at the dispensary in Paris. His own words are—"that all without exception, even the most shameless, became of the colour of crimson; they hid their faces, and considered this inspection a real punishment." No idea is conveyed by these words, whether this effect was produced more when the females were indecently exposed and remarks made on their diseases in the presence of a numerous audience, than when they were merely introduced, without being so exposed, into an apartment where a large number of individuals was assembled. However much the author would feel inclined to deprecate the practice of examining the complaints of these unfortunate females in the presence of a number of young men, he has seen a sufficiency of it to be prepared to state an opinion upon this subject; and he has no hesitation in saying, that he has seen a female blush equally as much in a public examination of her throat, or of an eruption upon her hands or arms, as she would have done on a more indelicate exposure. But even on the most open and strict examination of their diseases, there are some who do not crimson in the least; and many virtuous females, who have been infected by their unfaithful husbands, often blush less than the most abandoned prostitutes. The reason of this is obvious: a decent and well-behaved person never comes to the Hospital without reflecting seriously on her desperate circumstances, and making up her mind to submit to any kind of exposure and any course of treatment; whereas many prostitutes never think one moment upon the subject, till they are ushered into the presence of the medical officers; and then they crimson, solely because they were unprepared for what they had to undergo. This method of examining patients is so extraordinary, that

it would be unfair to conclude from it that "all without exception" still retain a feeling of shame.

Mr Talbot observes that, "when in the society of their companions and male associates, *they have no shame*, and, in many instances, outrage all decency on the public streets." Their general behaviour is that by which they ought to be judged; and certainly it betrays a complete loss of every feeling of shame. It would be too offensive and disgusting to attempt to describe facts in confirmation of this statement; but who has not witnessed them at almost every hour of the day walking on the streets in a state of intoxication, and giving utterance to the most filthy and opprobrious expressions, and apparently delighting in their sinful conduct? What is the dissipation, the dishonesty, the obscene language, the habits of lying and swearing of prostitutes, already referred to, but the most striking proofs of their depraved state of mind? The deliberate manner in which they walk the streets in the evenings—the unceremonious method in which they address gentlemen who are utter strangers to them—and the nature and style of their conversation—demonstrate the same lamentable truth. The want of sympathy and unfeeling conduct of brothel-keepers, and still more diabolical and inhuman procedure of the procuresses and others who pander to a life of prostitution, show how completely every trace of moral principle and the finer feelings of human nature can be effaced. They have been known to neglect or abuse their companions on a bed of sickness, and to have attempted to sell their bodies for dissection so soon as they breathed their last. Their behaviour towards their own relatives, and the abusive manner in which they often treat them, show how much their natural affection is alienated. Add to all these, the horrible facts of mother and daughters, sisters and other near relatives, living under the same roof, and pursuing their evil courses together—and few will be inclined to say, with Duchatelet, that "all prostitutes without exception" still retain a feeling of shame.

II.—PROSTITUTION DEPRIVES ITS VOTARIES OF THE ENJOYMENT AND SYMPATHIES OF SOCIETY.

Whenever a woman openly abandons herself to a life of licentiousness, she instinctively separates herself from respectable society. She knows she has committed an offence which excludes her from participating in the sympathies of those with whom she was formerly accustomed to associate. Her most intimate friends and acquaintances, in whose company she experienced so much delight, are now the individuals whom she is most anxious to shun. If she sees them, or hears their name mentioned, a thrill of uneasiness passes through her frame; and she studiously avoids the neighbourhood in which they reside. She strives to banish from her mind the thought of her father, mother, brothers, and sisters. Her conscience tells her that she is the outcast of the family, and the cause of much vexation and grief to every member of it. The first few months of her wicked life are spent in seclusion, and her place of retreat is sedulously concealed. During this period she is gradually acquiring the habits and manners of her guilty companions, and incapacitating herself ever afterwards from deriving any sort of pleasure from the society of decent people. It is only when she begins to feel the perplexities and the miseries of her new life, that she observes the immense sacrifice she has made. The difference between her former quietude of mind and present mental anguish, appears much greater than she had anticipated. The harmony and quiet of a loving and an affectionate family, are a striking contrast to the discord and dissipation of a public brothel; and the society of virtuous and happy acquaintances, to the company of depraved and profligate harlots. The former associations give rise to positive enjoyment, but the latter to unmingled misery and disappointment.

When brought into this sorrowful and reflective state of mind, many prostitutes would be glad to be received back into virtuous society, and to enjoy the pleasures they formerly experienced; but when they look around for help, there is none to rescue them. The grief and sensibility which was so much awakened in their

friends, when they first went astray, has subsided into indifference —the door of their father's house, which was once open to receive them, is now shut against their entrance—the hand which was stretched forth to welcome them to the bosom of their family, is for ever withdrawn, and rough, uncompromising austerity has taken the place of parental and brotherly affection. A benevolent and Christian public, to whom such offenders ought next to look for deliverance, are equally obdurate and unforgiving. Every chord of sympathy appears to be unstrung; and those that are so ready to vibrate in unison with the feelings of other classes of delinquents, refuse to sound one note of condolence for the poor, despised, and helpless prostitute. Why is she so far beyond the bounds of Christian compassion? Of what sin has she been guilty more than others, that she cannot be forgiven? Are the riches of divine grace not offered alike freely to all, even to the chief of sinners? And is the "fountain which was opened for all uncleanness" shut against her purification? Certainly not. With the man of the world and the infidel these arguments are of no avail; but to those who profess to be ruled in all things by the word of God, they are incontrovertible, and ought to have more influence over their conduct.

Even Christians, however, in this particular instance, appear ignorant and insensible of their duty. The drunkard, the blasphemer, the thief, the perjurer, and the murderer, are not overlooked in their ministrations of love and benevolence. The solitary cell of the prisoner, and the house of the scoffer and the infidel, have each been honoured with their presence and friendly visits; but the entrance of the brothel has not yet been darkened by their shadow. And how often do they entertain at their table the heartless seducer, while they pass by the door of his innocent victim, who is loaded with the odium and reproach of a merciless world, and overtaken by disease, destitution, and misery? The female, observes a benevolent author, "is reprobated and shunned by all; while he who has been the cause of her guilt, and who is infinitely more guilty than she is, receives the tacit approbation of the world. She is consigned to infamy, driven to commit infanticide or suicide, or condemned to death or transportation for

life. Such is the barbarity of human laws when opposed to the divine and natural."

Although prostitution practically prevents its unhappy victims from participating in the common sympathies of society, there is no countenance given to this neglect either by reason or by scripture. They have the same claims on public compassion as any class of criminals. They are in many instances cruel, dissipated, and depraved; but on that very account they have the more need of commiseration. Their conduct is often most disgraceful and unbecoming, and utterly at variance with the natural modesty of the female character; but why not forgive, and attempt to improve and reform them? "Blessed are the merciful; for they shall obtain mercy."

III.—PROSTITUTION INVOLVES ITS VOTARIES IN THE MOST ABJECT POVERTY AND WRETCHEDNESS.

The prospect of gain was formerly stated as one great inducement for girls embracing a life of prostitution; and the sum which was annually expended in the support of that crime was shown to be immense. Without invalidating in the least the force of these statements, it may now be affirmed that, notwithstanding the large sum which each prostitute may receive during the year, almost every one of them is in poverty. It is not intended to deny that some of the higher orders of brothel-keepers amass considerable property. It must, however, be remembered that fully one-half of all that is spent goes into the pockets of these unprincipled and unfeeling monsters; but even with this advantage over the common prostitutes, the number of those who make money, is very inconsiderable. It is intended, therefore, to look upon these and kept-mistresses as exceptions, and speak of what affects the body of prostitutes generally.

Shortly after females have embraced a life of prostitution, they become more gay in appearance than they were accustomed to be, and sometimes are even extravagantly dressed. This takes place before they have formed an extensive acquaintance with the women of the town, and before they have acquired many of the bad habits

alluded to in a previous chapter. Whenever they become addicted to dissipation, and take up with improper companions, their circumstances begin to decline; and in a few years, and sometimes only months, from the commencement of their vicious career, they sink into the lowest class, and present an awful spectacle of depravity and dissipation.

The effects of sin are not more plainly and fearfully displayed on any class of human beings than on fallen and decayed prostitutes. Their character and appearance seem to be stamped with the indignation of Him whose laws they have violated, and whose counsels and reproofs they have despised. Every thing which formerly rendered them attractive is completely banished. Every feature appears altered in expression, and gives frightful indication of the writhings of an agonized conscience. The friends with whom they associated only a short time before, are now unable to recognise them. The feelings of pride and of vanity, that were so active and powerful in propelling them into a licentious life, seem enervated or exhausted; and they crawl forth from their dens of infamy unwashed and undressed.

It is when a number of these wretched beings are congregated in one cellar that their miserable condition becomes most conspicuous, distressing, and humiliating. The bawl and laughter of the drunkard, the oaths of the profane, and the shrieks and cries of the penitent, are inharmoniously mingled together; and even the same individual is to be found at one time laughing, now cursing, then weeping for her sins. The effects produced upon the mind of the spectator by such evidence of mental disquietude, are greatly heightened by the bodily wretchedness which presents itself to his view. The apartment in which these creatures live, exhibits the same impoverished aspect which is so deeply impressed on its miserable inhabitants. Not a single vestige of furniture, which is deserving of the name, is to be seen within its walls. Beds and bedclothes are out of the question. They are looked upon as fortunate who have a little dirty straw upon which they can lay themselves down to rest. Many are in possession of no such luxury, and sleep night after night upon the hard boards which form the floor of their uncomfortable

dwelling. The dress of the unfortunate females themselves is often insufficient to cover their nakedness, far less to protect them from the cold. Their clothes, if they have any, are seldom cleaned; and, when the reader is informed that they are never changed day nor night for weeks and perhaps months together, he can form his own idea as to their comfort or appearance; for it would be offensive to the feelings of humanity to attempt to describe them.

The following is a faithful picture of what the author has himself witnessed, and is calculated to convey a pretty accurate notion of the appearance of one of the lowest description of brothels, and the wretched condition of its inmates:—He was called, professionally, about eleven o'clock one Saturday evening in December 1839, to visit a young female said to be labouring under inflammation, and represented as dying. On entering into the house, it appeared to be crowded with women almost in a state of nudity, and also two ragged blackguards of men, who had the discretion to retire. The hovel consisted of two apartments, in the inner of which the patient was lying in a corner on a piece of old carpet, without one article conducive to her comfort. She was without covering of any description, and without any kind of dress save an old merino frock which the author had seen her wearing for the whole of the preceding year. On inquiry, it was learned that other five females lodged in the same house, the whole of whom and two strangers were present. Three of them were lying drunk on the floor, unable to stir or to speak. The others had been recently fighting, and the blood was running down their cheeks. One only out of the seven assembled, seemed to be sober enough to understand what was said to her; and all the dress which she possessed was a single petticoat. The value, to the rag merchant, of the whole clothes which covered the seven individuals would not be more than sixpence, if they were not too filthy for his purpose, or if he did not run the risk of having them carried away by the live stock which covered them. This house was without beds, chairs, or stools. In one place only was there a little straw. A few large stones were placed round the fireplace, upon which the inmates sat. A whisky bottle and a

glass appeared to be the whole stock of crockery. There was not a single vestige of food within the door; and none of the women had a fraction of money with which they could purchase nourishment for the one who was in distress, which was all that was considered necessary for her relief.

There are perhaps few houses in which these reduced prostitutes live, that are so destitute of every article of furniture, and every comfort of life, as the one just referred to; but there are many belonging to the lowest class of brothel-keepers which are very little better. Many of the unhappy beings themselves pass days without tasting victuals, every penny which they can procure being spent on ardent spirits. Their desire for intoxicating liquors is, in many instances, much more powerful than that for food, and is always first indulged. Some might live a week without participating in an ordinary meal; but none pass a day without drinking whisky. This perhaps is the chief cause of their poverty. It often occurs that, when reduced to these extremes of want, they are expelled from the house by their companions, and forced to betake themselves to begging. They are never afterwards admitted into a brothel, being looked upon as entirely useless for their calling, and an incumbrance upon the others. In these circumstances, they are cast upon the benevolence of the public, or upon the different charitable institutions in the town, by which they are ultimately sent to their own parishes as paupers for life. Such is the end of all prostitutes who do not reform in the early part of their wicked life, or sink under the diseases and excesses to which their debauchery subjects them.

IV.—PROSTITUTION SUBJECTS ITS VOTARIES TO THE MOST LOATHSOME AND PAINFUL DISEASES.

Many prostitutes are so inured to wickedness, or so ignorant of the perilous nature of their situation, that they experience little or no mental uneasiness farther than that which relates to their present wants; but all, both the ignorant and more enlightened part of them, are alike subjected to the bodily infirmities and sufferings which are peculiar to those who follow a life of unbridled

licentiousness. Apart from the contagious diseases which they are liable every day to contract, the course of action which they pursue is so contrary to the laws of nature, and so injurious to the organic structure of their bodies, that disease is sure in a short time to manifest itself. Nor is the affection confined to one part of the frame, but every member is liable to suffer from it. It may amount at first to simple functional derangement of one or more organs, with a general debility of the whole body. These effects are most evident in those who commence a life of prostitution previous to the age of puberty. Should individuals, however, who begin their wicked career thus early, not sink under general weakness or disease prior to or about the period of life referred to, they seem to enjoy much better health than many of those who embrace it at a more mature age. The affections which appear as the result of over-indulgence in evil habits are, irritability of stomach or indigestion, accompanied with depression of spirits, excited action of the heart, and aneurism or other incurable diseases of the large bloodvessels—diseases of the brain and spinal marrow—chronic inflammation of the pelvic and abdominal viscera—and numerous nervous disorders, such as mania, hysteria, and the like, with an insuperable languor, which totally unfits prostitutes for any active exertion. Besides these, their bad habits predispose them to every class of disease that affects the community, such as fevers, inflammations, &c., and render them much more liable to fall under them than those who live differently. It seldom happens that prostitutes survive any severe acute disease. Many of them die in the earliest stage, and often before the affection is fairly formed. By constant exposure in the evenings, they are subject to disease in the lungs, and, if predisposed to consumption, it soon begins to show itself. For the same reason they are very liable to inflammation and ulceration of the throat. In consequence of repeated attacks, they frequently lose their voice, or it becomes husky, hoarse, or croaking. This particular kind of voice is most common amongst those who are much reduced in circumstances, and who walk about the High Street without stockings, shoes, caps, or bonnets, for the whole or the greater part of the night. Scabies, or

the itch, is also very prevalent amongst the lower classes of prostitutes, and frequently assumes its most inveterate and intractable forms.

The diseases just referred to, though often severe during their continuance, and fatal in their termination, are trifling in comparison with those of a syphilitic character, which few prostitutes are fortunate enough to escape. After a long and searching inquiry, the author has been able to discover *only two* who have been any considerable time on the town without having contracted one or other form of the venereal disease. These two females seem to be proof against contagion. The one has been eight years a common prostitute, and the other twelve; and both have been subjected to all the vicissitudes peculiar to their abandoned line of life, and no doubt frequently exposed to the influence of the venereal virus. These cases may be looked upon as rare exceptions. The great majority of prostitutes are affected with some form of the disease within a few months after they have forsaken a life of chastity; and very few escape it during the first year. Many are so susceptible of contagion, that they are no sooner cured of one affection, than they return with another. This is exemplified by several cases now in Edinburgh. One girl is known to have had the disease as often as ten times in the course of two years; and several others five or six times during the same period. The consequence of these repeated attacks is, that the constitutions of the individuals who are the subjects of them are completely shattered; and, though young, they present the semblance of old and infirm women.

The secondary and the tertiary effects of the syphilitic poison are those which are more particularly deserving of consideration and attention, as it is only when they become visible that the terrific and awful nature of the disease can be observed. It is impossible by any kind of language to convey an accurate idea of the appearance of these secondary affections, or the dreadful havoc which they often produce in the different tissues and organs of the body. It would be very easy to give a technical description, which could be understood by the professional, but which would be unintelligible to the general, reader. The following is a descrip-

tion of them, given by a non-medical gentleman, and which, from its brevity, perspicuity, and comprehensiveness, cannot be surpassed. After having made some general observations on the effects of prostitution on the body, he goes on to say—" pimples, carbuncles, blisters, and pustules rise up on the face, forehead, nose, chin, throat, and palate. Suppuration having taken place, one little sore, as in cases of small-pox, joins to another, and often covers a large part or the whole of the countenance. The skin on the forehead and throat, and the cheeks and the lips, sometimes suffer severely. The end of the nose is often eaten away, and the palate and tonsils are frequently nearly" (he might have said altogether) " devoured. The eyesight is not seldom entirely and for ever ruined, and large masses of flesh rotted off the arms, shoulders, legs, and other portions of the body." " The intestines are often filled with syphilitic sores, the envelope of the heart itself not escaping the pervading poison. Even blood-vessels, nerves, and bones, are attacked and destroyed by it."

This brief outline of the dreadful ravages of syphilis, is not in the least exaggerated. The extensive exfoliation or separation of bones that often takes place, might have been more particularly adverted to. There is one case under the author's charge at the present time, where the whole bones of the nose, external and internal—the bones which form the roof of the mouth—the bones of both cheeks—the greater part of the superior and inferior maxillary or jaw-bones, with the teeth which they contained, besides all the soft or fleshy parts connected with or covering them, have been successively separated from the body. The disease has continued for more than three years, and has set defiance to every remedy which the most celebrated medical practitioners in Edinburgh could suggest. Her face is literally rotten, and presents a large opening, into which an ordinary-sized fist may be thrust without difficulty. Exfoliation of the bones of the head is very common. An hospital for the treatment of venereal affections is seldom without cases of this description. Extensive and severe ulceration of the soft parts of the body are also very prevalent, and frequently obstinate to cure; for they are no sooner healed up in one place than they break out in another.

From the effects thus produced, it must be obvious that the suffering which the unfortunate patients have to endure is very great. It is much more severe than that which arises from any other disease; and the period of its duration is also very considerable. Weeks, months, and years pass away without their experiencing any mitigation of their agonies, or receiving one word of consolation or assurance from the lips of their medical attendant, that there is at last some hope of being restored to health. The most gloomy forebodings thus continually hover around them, till death relieves them from this scene of sorrow and anguish, and hurries them, often unprepared, into the presence of their great Judge.

V.—PROSTITUTION BRINGS UPON ITS VOTARIES PREMATURE OLD AGE AND EARLY DEATH.

The great and rapid change which takes place in the appearance of females who abandon themselves to a life of prostitution, must have been a matter of frequent observation to all who have directed their attention to this subject. Their bodies are so constituted, that every infringement of the natural or organic laws soon begins to manifest itself in them; and the greater their disrespect for these laws, the more obvious and striking do the effects become. The plump rosy cheek soon assumes a pale and sickly aspect. The eyes, once so bright and sparkling, look dim and languid, and seem as if sunk in their sockets. Their skin every where exhibits a sallow, withered appearance; and their whole body becomes feeble and enervated. Occasionally a hectic blush suffuses their countenance, but rapidly disappears, leaving behind it a death-like paleness, and the skin bedewed with a cold perspiration. Slight chills and flushes of heat quickly succeed each other, all betraying the unsettled state of the circulation. And then follow an impaired or fastidious appetite, general debility, and many of the other symptoms of disease mentioned under the preceding head.

In speaking of the injurious effects of various kinds of excesses upon the bodies of prostitutes, it is not intended to deny that

there are some on whom no such effects are produced. It has been remarked elsewhere, that many of those females who have been brought up to such a life in the closes about the High Street, become remarkably plump and ruddy when they reach the age of twenty or thereabout. A considerable number of the brothel-keepers, and of common women who have become kept-mistresses, are also remarkable for their *embonpoint*. These, however, must be considered as exceptions to the general rule; for it is a well-established fact, that the great majority of females begin to decay very soon after abandoning themselves to a life of prostitution.

The period at which a decided change is observable in the features of prostitutes, depends much upon the habits which they cultivate and the particular class to which they belong. While they continue temperate and receive a regular and nourishing diet, no very obvious alteration is seen for one or two years; but so soon as they begin to indulge in the use of ardent spirits, they lose their appetite for food and begin to decline; and this is in direct proportion to the pressure of want upon them. It may be stated generally, that in less than one year from the commencement of their wicked career, prostitutes bear evident marks of their approaching decay; and that in the course of three years very few can be recognised by their old acquaintances, if they are so fortunate as to survive that period. These remarks apply more especially to those who are above twenty years of age when they join the ranks of prostitution. In all who were previously house-servants or seamstresses, the change is in a short time very obvious; and both these classes of females are generally above the age referred to when they give themselves up to a life of licentiousness.

Their decay is greatly accelerated by repeated attacks of syphilis, or other disorders to which they are subject. Diseases of any kind produce a marked alteration upon them; and if they supervene upon a syphilitic affection, they cause dreadful havoc in the constitution. Young females about twenty-two, twenty-four, or twenty-six years of age, look like persons of forty-five or fifty. The most striking feature of decline is the great emaciation which takes place. The cellular tissue, which formerly rendered them

so plump and smooth, seems completely absorbed, and their skin shrunk and withered, as if it were adhering to the muscles and bones. It feels also exceedingly rough and dry. The countenance is frequently much blotched and disfigured. The eyes, or eyelids, are much inflamed, and sometimes extensively ulcerated; and thus, at the prime of life, they assume the features of ripe old age. Their infirm tottering step shows how entirely their strength and energy are exhausted, and that they are unfit for every thing but begging and the grave; and they die before they have lived "out half their days."

It is impossible to give a correct account of the number that die annually. There can be no doubt, however, that the mortality is very considérable, perhaps amounting to a seventh or an eighth part of the whole. The data on which this opinion is founded are insufficient to warrant a definite conclusion; but, so far as they extend, they give this result. The table of their ages given at page 24, shows that not above one in eleven survives twenty-five years of age. Three or four years is supposed to be the general term of a prostitute's life, which would lead to the conclusion that a fourth part of them would be yearly numbered with the dead; but of these, the number who reform, who are married, and who are transported, must be taken into account. The fact, however, of so few attaining twenty-five years of age, confirms the lamentable truth that prostitution too often brings upon its unfortunate victims premature death. And, besides, many of those who reform or return to their native parishes, soon die of diseases which originated from the excesses to which they were accustomed. Although these cannot be included amongst the deaths of prostitutes, as they were not at the time of their demise pursuing a licentious life, yet their early death is the effect of prostitution. Add these to the deaths of prostitutes, and perhaps not less than a fifth or a sixth part of all who have embraced a life of prostitution die annually.

The number of deaths from suicide is also very considerable. It is not so common amongst those who are reduced to extreme poverty and suffering, as amongst those who have recently departed from the paths of virtue. The acute mental agony which

they first experience on entering such a life, is sufficient to account for this fact; and shows how much more intolerable mental uneasiness is than bodily suffering. When prostitutes attempt self-destruction at a later period of their career, it is for the most part occasioned by jealousy, or some quarrel which they have had with their sweethearts or fancy-men. About a third or fourth part of them attempt suicide at one time or other; and perhaps about eight per cent. are successful in accomplishing it. It appears to be very contagious; for if one has been known to have endeavoured to take away her own life, a number of others will soon do so also. Several months will pass over without any thing of the kind again taking place, and then six or eight cases will occur in the course of one or two weeks. The author knew of four having tried to poison themselves by laudanum in one night; and in the course of next fortnight he heard of other six. The same evening on which the girl, mentioned at page 135, threw herself into the Canal, another girl drowned herself in it about a mile farther west, and one took poison. In the course of the following week other two attempted to destroy themselves; and since then several others have been heard of. It is believed that a great number of prostitutes deprive themselves of existence without any person having the least knowledge or suspicion of it, as they suddenly disappear from the midst of their companions and are never heard of afterwards.

II.—EFFECTS OF PROSTITUTION ON SOCIETY.

There is no crime the injurious consequences of which press more heavily upon the community in general than prostitution. In order to show how these effects are produced, and the individuals by whom they are more particularly experienced, it is intended to treat of them under the following divisions:—Prostitution is a source of disappointment and grief to the Parents and Friends of the unfortunate Females who pursue it—It corrupts the Morals of the Young, and leads them on to Licentiousness—Leads on to Stealing and Dishonesty—Brings Ruin and Disgrace

upon those who countenance and support it—Spreads contagious Diseases amongst private Families, which often extend their ravages to those who are innocent—Gives rise to Family Jealousies and Disputes. These six particulars will embrace every thing in connexion with this subject of which it is necessary to speak.

I.—PROSTITUTION IS A SOURCE OF DISAPPOINTMENT AND GRIEF TO THE PARENTS AND FRIENDS OF THE UNFORTUNATE FEMALES WHO PURSUE IT.

All who are possessed of the true feelings of a parent, a brother, or a sister, will be able to conceive the grief and disappointment which those individuals must experience on seeing a daughter or sister deliver herself up to a life of prostitution. To parents especially, such a thought must be exceedingly painful and distressing. They will begin to recall the delight they felt in watching over the tender years of her infancy and childhood, and the high hopes which they entertained of her riper years. Up to the very day, perhaps, on which she deserted her home, there was every prospect of their joyous anticipations being fulfilled. She was beginning to give evidence of a kind and an affectionate disposition, and manifesting the most anxious concern about the personal happiness and comfort of those who had performed the duty of guardians so faithfully towards her. Every action which she did seemed to win their grace and applause. She was already beginning to relieve her mother of a part of the household duties, and taking an interest in the superintendence of her younger brothers and sisters. Her wisdom and activity appeared much beyond her years; and, to a parent's partial eye, she seemed all perfection. And, what was not the least source of their delight and satisfaction, she was assuming a figure and a beauty of expression which far outvied all her acquaintances of the same age. Although she had not yet burst into the full blossom of womanhood, she was beginning to attract the notice and receive the attention of the young of the other sex. These marks of respect, instead of being viewed with suspicion by the parents, were

looked upon as a compliment to them and their fair daughter, and of course received their countenance and encouragement. They were no doubt looking forward to the day when her interest would be united to some one whose fortune or appearance rendered him an object of preference. And thus, while consummating in imagination their highest earthly enjoyment, they are apprised of the melancholy fact, that their daughter—their blooming and beloved daughter—she in whom all their delight and hopes centred—had, from some of the causes referred to in a preceding chapter, become an abandoned prostitute.

The sudden and unexpected death of an only child could not produce on a parent's mind a more astounding or a more painful impression. With every other misfortune there is something connected, which brings consolation and resignation to the sufferer's mind. Pious parents would view the loss of a child by a natural death as a dispensation of Providence, over which they had no control, and which, though distressing to their feelings at the present time, might be intended for their good and the everlasting welfare of the very individual taken away in the bud of youth. With a sudden death by accident or by disease, they have the consolation that the sufferings of him who is now no more were short, and that his agonies in this world are at an end. To those, however, whose daughter has embraced a life of prostitution, there is no such consolation. An ever-thickening gloom hovers around their fireside. Every time the family assembles at the breakfast or dinner table, a blank is observed which renews the most painful associations. The tears are seen to gather in the mother's eye, and burst into a current on her cheek; and the father's silent gaze betrays the difficulty which he has to restrain any outward manifestation of those emotions which struggle in his breast. Every new day, instead of bringing relief to their minds, conveys to them some additional cause of sorrow. Idle tattles and groundless accusations are frequently brought to them against their daughter, by false and unfeeling comforters, who seem to delight in the grief which they can occasion; but amongst the false reports, truth also comes forward. To-day they hear that she has been convicted for riot and dissi-

pation; another day brings the tidings that she has been committed for robbery; and a third message brings the afflictive intelligence that she has been tried and banished for life, or that she has attempted to destroy herself. The thought of disowning and forgetting her frequently recurs to their minds; but how difficult is it to conquer their natural affection for their child? The idea of giving up all hope of her reformation, and entirely delivering her up to her own evil lusts, is the most acute reflection which they have yet entertained.

Her death, though in some measure preferable to a continued course of licentiousness, would still be a source of grief and disappointment to her friends. Had she died in infancy or in childhood, how happy they would have felt! Then she had been guilty of no open violation of the laws of her Creator, and no crime or offence to injure the character of her relatives. But how different are the circumstances attending her death, now that she had unmantled herself of every virtuous feeling—despised the caresses and affection of parents—openly transgressed against the laws of religion, morality, and society—given unbounded indulgence to her evil passions—and readily embraced every course of wickedness! The death of a female in such a situation has nothing associated with it that can mitigate the sorrow or allay the most fearful apprehensions of her friends; her doom is fixed, and no human power has any control over it. Now that she has paid the last debt of nature, her improper behaviour can no longer be the cause of new grief to her friends; but the past is sufficient to bring their "gray hairs with sorow to the grave." No change of worldly circumstances can banish from their minds the thoughts of the past, or bring relief to them about the future condition of their daughter. The sight of the cradle in which she was rocked —of the stool or chair on which she first sat—of the spoon with which she had first supped—all which had been preserved with superstitious care in the family—harrows up their bleeding wounds. The same unpleasant sensations are recalled to their minds when they see any of the companions or playmates of her childhood. Not a day nor an hour passes by without some occurrence which brings disagreeable associations to their mind, which they strive

in vain to forget. All the sorrows and disappointments which parents have thus to endure, are experienced, though in a less degree, by the brothers and sisters of the unfortunate profligate.

There are, no doubt, many parents, and many families, where the circumstance of a daughter or a sister having become a prostitute, would produce no such effects as those above described. Of such individuals it may only be said, that they are destitute of every feeling which parents, brothers, or sisters, ought to possess. He or she who could hear of so near a relative abandoning herself to a life of prostitution, without feeling sorry for it, or without using every effort to reclaim her from her evil ways, is a monster in human form. Yet it is to be regretted that such monsters do exist, and often too in those very ranks of society where they were least expected. There may be excuse for those who never cultivated different feelings, and who are ignorant of the consequences of such a life; but there is none for those who are fully aware of the nature and the consequences of the evil of prostitution; and who, without a single emotion, can see their daughter or sister sinking into the lowest state of moral depravity without putting forth a single effort to save her.

II.—PROSTITUTION CORRUPTS THE MORALS OF THE YOUNG, AND LEADS THEM ON TO LICENTIOUSNESS.

Though no age is proof against the effects of prostitution, it is the young who are more especially the victims of it. This part of the population may be said to be the only sufferers by it, both in purse, character, and person. The number of boys who are yearly led astray is very considerable. Mr Talbot observes—"I am enabled to state, that a great many brothel-keepers encourage boys into their dens. In one house there were three girls and twelve or fourteen boys waiting in a lower room on a Sabbath evening." "I think I am correct in stating that, out of 5000 brothels, 2000 encourage boys; and, supposing that in each house fifty boys are to be found in the year, it gives the fearful aggregate of 100,000 visits made by boys to brothels." Dr Ryan says—"I have been often shocked, as a physician to different charities in the metro-

polis, on seeing beardless boys, or rather children, presenting themselves for advice for venereal diseases. Several grey-headed members of my profession, who came to see my practice, were absolutely amazed at such precocious depravity." Mr M'Dowall of New York also remarks, that "girls and boys, not eleven years old, are contaminated." The author can add his testimony to similar facts.

The number of boys who are led astray is much smaller than the number of young men between the ages of fourteen and twenty. This is a period of life at which the sensual desires are most active and powerful; and, unless restrained, they are sure to gain the ascendancy, and lead the individual from the paths of virtue. The temptations which are presented to them are great; and very few youths, unless they are guided by the advice of some one older and more experienced than themselves, are inclined to resist them. But how few are so considerate and submissive! A young man, when he reaches the age of fifteen or sixteen, imagines he is perfectly qualified to think and act for himself; and his evil lusts frequently lead him out of the right path, and involve him in difficulties from which he is unable to retrieve himself. Every individual is sure to meet with some person who is prone to advise him to evil, and who has already been in the habit of visiting improper houses. The latter finds no great difficulty in persuading the other to accompany him to these dens of infamy; indeed, he may consider it a favour to be thus introduced. Whenever he has once visited these haunts of wickedness, the inmates have sufficient art to induce him to come back; "for the words of a strange woman drop as an honey-comb, and her mouth is smoother than oil;" and he, in his turn, exercises his influence to lead others in the same path.

It is almost impossible that a young man can escape without having his morals contaminated. His path is beset on the right hand and on the left, so that he is at every step exposed to temptation. From boyhood to mature age, his life is one continued struggle against it. If he is not led away by evil companions, or false friends, in the manner just alluded to, he is almost certain to fall into some of the other snares which are laid to entrap

the unwary. He cannot pass along the street in the evening without meeting with, and being accosted by women of the town at almost every step. Their fascinating smile—their artful and familiar conversation, are sure to attract his attention. The freedom with which they approach him, the affectionate and friendly manner in which they ask after his health and invite him to their lodgings, together with their handsome figure and beautiful appearance, are too much for any one whose conduct is not governed by powerful religious principle. Should he be fortunate enough to escape for once, he is too apt to pride himself on his remarkable tact, and make it the subject of frequent conversation with his companions, who in their turn endeavour to humble him by leading him into temptations which completely overwhelm him.

The nature of the habits which young people cultivate at the present day, are very much calculated to debase the moral character and foster licentious inclinations. Many of the customs mentioned in a preceding chapter as causes of prostitution, have also considerable influence over the male sex; such, for example, as theatre going, attendance on evening dancing-schools, Sabbath evening walks and recreations. Young persons may, without any evil design, frequent these places of amusement; but they are not aware, till they experience it, how much such entertainments excite their feelings, and give rise to evil thoughts. Female society is so fascinating that young men, instead of attempting to shun, naturally court it on all occasions. At evening dancing-schools they have every opportunity of displaying their gallantry, and becoming extensively acquainted with that kind of company they so much desire. The hours at which they meet, the familiarity with which they mingle together, the exhilirating nature of the exercise in which they are engaged, and the habit which they have of resorting to a tavern for refreshment at the late hour at which they separate, are all calculated to awaken the most dangerous passions of their nature, and prove destructive to the moral interests both of male and female. The parties, however, are frequently not equally culpable. In all such meetings there are many, of both sexes, who have long ago ceased to be virtuous; and these are always the first to lavish their attentions on the

novices of the opposite sex; and thus the inexperienced and unsuspecting have at once to contend against their own natural inclinations and the wiles of an artful and well-trained seducer. In this way are young men and young women decoyed from the path of rectitude.

Every thing which detains young men from home in the evenings, but especially drinking entertainments, is injurious to their morals, and lays them open to the wily attacks of prostitutes. These attacks are very hurtful to lads who come from the country to learn businesses in town, or to receive a College education. They have, as it were, just been let loose from the bonds of parental care, and are too apt to abuse their new-born freedom, and commit excesses of every description. They become regardless of their money, and would sacrifice every thing for pleasure. The cunning and deceitful flatterer soon exerts his art over these thoughtless youths, and brings them to ruin. Only a few years ago, a gentleman, about seventeen years of age, came to Edinburgh with the intention of studying medicine. His father was a retired military officer of peculiar manners. Though of considerable property, he had always been remarkably penurious in his habits, and seemed to grudge every farthing that was spent on his family. His son, instead of having had the advantages of a tutor in the family, had his education superintended by himself and the parish schoolmaster. His discipline was so strict and severe, that the young man longed to be released from his thraldom; and, with the consent of his father, resolved upon directing his attention to the medical profession. Arrangements were forthwith made, and he arrived with £300 in his pocket, which was intended to defray his expenses for the first year.

Soon after his arrival, he had formed numerous acquaintances, and was surrounded with sycophants wherever he went. He entertained many parties at his lodgings, and soon became a general favourite. He attended his classes with regularity from the commencement of the session till the Christmas holy-days; but never afterwards returned to them. Some of his pretended friends had introduced him to a certain brothel in town, where he had become enamoured with one of the girls who lodged in it. He soon gave

up the parties at his lodgings, and spent the greater part of his time in the society of prostitutes, the consequence of which was, that, in four months from the time at which he arrived in Edinburgh, he had spent the whole of his money, and was getting in arrears with his landlady. His father was informed of his circumstances, and requested to forward him a remittance. He refused to comply with the request till informed how the £300 which he had already given him had been expended. An unsatisfactory account was sent to his father, on the receipt of which the latter instantly wrote him to return home. He had already experienced too much of his father's mode of discipline to be ignorant of the nature of the reception which he was likely to receive on his return, if he attended to his request without first effecting a reconciliation. This was tried in various ways, but chiefly by corresponding with relatives and other individuals known to have great influence over the father; but every thing failed.

Being thus involved in irretrievable difficulties, he disposed of all the books and clothes he had in his possession; and, after spending his last farthing, he enlisted into a regiment of dragoons stationed at Piershill barracks. He had not joined the regiment when he was seized with fever, and conveyed to the Royal Infirmary, where he died. Having no relative or acquaintance to claim his body, it was, according to the regulations in such circumstances, given over to dissection. After the body was exposed in the anatomical rooms, it was recognised by one of the gentlemen, who purchased it and got it decently interred. The case just narrated may serve as an example of many that actually occur. It seldom happens that an individual, so respectably connected, is so quickly reduced, and so completely cast off by unnatural parents, who have sufficient means at their command to prevent his entire ruin; or that the wicked career of any one is so suddenly terminated, and his remains refused the ordinary ceremony of sepulture; but many young gentlemen who come from a distance, unless intrusted to the care of a friend in Edinburgh, soon form an acquaintance with some prostitute, who in a short time exhausts their means, and depraves their mind and character.

III.—PROSTITUTION LEADS ON TO STEALING AND DISHONESTY.

Money is indispensable in leading a life of licentiousness. Prostitutes care little about the attention of any one, their fancy-men excepted, unless he manifest both the inclination and ability to pay for the privilege of their society. The circumstances of a very large proportion of young men are such as to prevent them having their desires in this respect gratified; and, if they do not put a restraint upon their passions, they must resort to acts of dishonesty. Perhaps a fourth part of the sum expended for the support of prostitution, is obtained by fraudulent means. All the thieves, thimblers, swindlers, &c., dwell in public brothels, and share the booty with the females who live in them. Young boys go about and steal, that they may be enabled to treat some of the prostitutes of their own age who swarm about the eating-houses in Blackfriars' Wynd. Boys at school also rob and cheat their parents for the same purpose. It is amongst those, however, who are farther advanced in age, and bound as apprentices in shops of various kinds, that thefts are most frequently committed. The second and third class of brothels are literally crowded after ten o'clock in the evenings with shop-assistants and apprentices; and many of these are very liberal in their expenditure on such occasions. Most of the fine articles of dress that prostitutes wear, have been received as presents from individuals who attend in shops. Gloves, ribands, shawls, and frocks, are rarely purchased by them; and, from the free manner in which they are given to them by those who frequent their lodgings, there is good reason to believe that they were not paid for by the latter at the regular market prices; suspicion would say they were stolen. But the following facts will illustrate this opinion more forcibly.

A young man, in the employment of a respectable merchant in town, has kept a young woman in lodgings for the last twelve months, and allowed her one pound a-week. Besides this sum, he has presented her with several rich dresses, and driven her to the country on all the fast-days and holy-days when the weather would permit. This person does not derive a shilling from

any lawful source save the salary which is usually given in such situations as the one he occupies, which is supposed to be about £60 or £70. Let those who are versed in economy calculate how much he will have left, after keeping and dressing his mistress, to board and keep himself in lodgings. Another person, following the same business as the above, but still in his apprenticeship, is known to frequent a brothel four nights a-week, and has purchased one of the girls several dresses in the course of the last six months. This lad is the son of a poor widow, who has to keep lodgers to rear up three or four younger children. He receives £10 a-year, and his mother draws it quarterly. Two shopmen belonging to a certain place of business, which has been sequestrated within the last eighteen months, made nightly visitations to a certain brothel, and were in the habit of bringing as many dresses as decked out all the inmates of the establishment, besides a number that were sent unmade to the pawnbroker's. Perhaps these repeated and valuable presents assisted in the bankruptcy of their masters. These are only a sample of the more glaring instances which have come to the author's knowledge. There are many charges for thefts of a similar nature brought before the different criminal courts, and which, if traced to their sources, would be found to have been perpetrated with the intention of giving presents to the prostitutes with whom the shopmen associate.

It is impossible to mention any line of business in which fraud is not committed in one way or other by the young people connected with it. Sons learning businesses with their fathers can generally act more freely than hired servants or apprentices, and rob them to a great extent. The apprentices are for the most part intrusted with the messages; and they avail themselves of every opportunity which presents itself of cheating either their masters or customers. If sent to purchase any thing, they will either take an inferior article or a less quantity than they were authorized to bring; and, in order that they may not be detected, they will go to a different shop from that to which they were directed. When they are successful in effecting a fraud in a small matter, they soon learn to try it in a larger, till they are ultimately de-

tected, and ruined for life. That these dishonest practices are not confined to Edinburgh, is obvious from the following passage from a writer on the same subject:—"Females alone are not chargeable with this crime (theft); for men, straitened for means to indulge in the city round of carnal pleasures, rob others to enable them to gratify their licentious desires. Thus, sons, clerks, and apprentices, unhesitatingly take money or goods, or both, to enable them to pursue their course. One case will illustrate it. A young man in this city, a Sabbath school teacher, a member of a Christian church, and a clerk in a store, did steal money and goods from his employer to the amount of nearly a thousand dollars, to keep a harlot, whom I have laboured to rescue from the wailings of perdition."

IV.—PROSTITUTION BRINGS RUIN AND DISGRACE UPON THOSE WHO COUNTENANCE AND SUPPORT IT.

The ruin and disgrace of parties who have delivered themselves up to a life of licentiousness, are of so frequent occurrence, that there is scarcely any individual of ordinary experience in the world, who is not able, on the suggestion of the circumstance, to recall to his memory several cases that have come at one time or other under his own observation. Nothing is more common than to hear of a respectable youth being established in business by his friends, and in a few years to see him overcome by bankruptcy and ruin. When an account of his affairs is demanded by his creditors, he is unable to produce satisfactory evidence for one-half of his expenditure. Instead of losing by his business, it is discovered that he ought to have realized £500 or £600 a-year; yet, in the course of three or four years, he has fallen £3000 or £4000 in arrears. And here arises a doubt in the minds of those who are investigating into his estate, as to whether he intentionally wishes to defraud those to whom he is indebted, or in what manner he has disposed of his money.* Delicacy prevents

* While this sheet is correcting for the press, the author has observed an advertisement, offering £100 reward to any person who will give information concerning a

him acknowledging the truth; but, were it discovered, it would be found that in many instances the deficiency went for the maintenance of a prostitute.

It is difficult to determine the precise number of men in business who are thus reduced in the course of a year; but it is supposed that a great part of the unmarried young men who commence business on their own account, and do not succeed, may impute their want of success to dissipation, and courting the company of abandoned women. The greater part of the idle and the profligate, who live by stratagem and plunder, were once industrious and respected young men; but, from associating with evil companions, they have been thrown out of employment, and in a measure obliged to support themselves by acts of dishonesty. Many of the lads, also, who enlist as soldiers, or join the navy, have been previously reduced in circumstances from having kept company with prostitutes. Suppose then that 300 join the army, and 150 the navy, and 100 become thieves and vagrants, belonging to Edinburgh, it would give a total of 550 young men who are every year cast out of society by their improper behaviour. Or it may be conjectured that almost every prostitute seduces one young man in the year, seeing that all, with the exception of the old and the ugly, have their fancy-men; and, if this is the case, the number who are ruined annually would be considerably greater than that mentioned. Though some of the prostitutes retain their fancy-men for two or three years, it more frequently

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gentleman, aged twenty-six, who carried on business in George Street, Edinburgh, and who is said to have fraudulently carried off money and goods to a great amount. This lad was, three years ago, a nightly frequenter of a certain brothel in town, and soon became the fancy-man of the keeper—a plump good-looking married woman, with a son nearly as old as himself. About twelve months ago, they entered into arrangements to go to America together; but, in the mean time, as he was unable to collect a sufficient sum to carry their intentions into operation, her house was sub-let to a niece, who was to pay up the value of it by instalments. Their stay in this country was consequently postponed much longer than they first anticipated. So early as April this year, they fixed upon the beginning of August as the period for their departure. Previous to this, the gentleman began to sell off his goods under value, and purchased largely in the English markets, and shipped them for America, no one suspecting him till he had safely escaped. This is an example of many cases that occur. None who inveigle themselves with prostitutes can long act honourably and prosper.

happens that they have two or more such men in the course of one year; and no man can be so closely related to an abandoned woman without being totally ruined.

The ruinous effects arising from the support of prostitution, are often experienced by those whose circumstances are imagined to be such as to place them entirely beyond the risk of being affected by it. From the numerous facts which have been collected, it may be affirmed that no rank and no amount of income is sufficient to prevent the ruin and disgrace of any one who is the votary of unbridled licentiousness. Noblemen of independent fortune have again and again been observed to have been reduced from prosperity and affluence to the wretched condition of mendicants. Many could be pointed out daily upon the streets of Edinburgh, now reeling with intoxication and clothed with rags —despised by the noble and held in derision by the beggar— who formerly mingled with the highest ranks in the land. It was mentioned in a former chapter that some of these unhappy beings had nothing to depend upon but what they received from their paramours, who were now established as brothel-keepers. They may be considered fortunate who have any such source of support; for it generally happens that, so soon as their means are exhausted, the brothel-keepers lose all respect for their lovers, and turn them almost naked from their door. Attention and deference in prostitutes towards those who visit them, are simulated for the purpose of gain; and when they see that their object can be no longer accomplished, they throw aside the veil which conceals their real disposition and character. The individual who foolishly squanders his fortune in maintaining a prostitute, and who expects kindness and gratitude in return, will discover to his experience that she possesses no such qualities.

Literature, like wealth, is inadequate to secure its possessor against the consequences of prostitution. Perhaps the baneful effects of licentiousness are not more painfully exemplified in any class of citizens, than among those who pursue the paths of literature and science. In order to relieve the dull hours of study, they resort for recreation to the tavern and the brothel, till the habit becomes inveterate and irresistible. The young lawyer, physician, and gen-

eral student, view this kind of relaxation as indispensable for their health, and look forward to the day when their extensive practice will be sufficient to reimburse them for their present expenditure. They never once entertain the thought, that probably they may not succeed in their profession. The road to honour and fortune is open; and, with such talents and perseverance as they happily possess, no one ever yet failed in obtaining them. With such absurd and groundless notions of their own abilities and future prospects, they continue indulging their evil passions, and forming habits which bring disgrace and ruin upon themselves before they have even finished their curriculum of study. The instance of the medical student, referred to under the preceding head, shows how completely a young man may be wrecked at a very early stage of his studies; and many cases of a similar nature could easily be adduced.

The bad effects of licentiousness are experienced by the old as well as the young student. Many individuals have attended to their avocations for a series of years with the utmost attention and assiduity; and just when they were approaching the climax of professional eminence, and bidding fair to rival those to whom they were accustomed to look with respect and admiration, they began to relax in their exertions, to indulge in sensuality, to waste their precious time in the company of prostitutes, and to squander the wealth they had accumulated, till bankruptcy and ruin overtook them. Numerous living examples could be pointed out in illustration of this fact. Many persons who were in extensive and lucrative practice as lawyers and advocates twenty years ago, are now, from the effects of dissolute habits, either living in penury or cast as burdens upon their relatives. The same may be remarked of several members of the medical profession. It is painful to say it, yet a desire for the truth urges to the declaration, that the pulpit is not even exempted from the inroads and consequences of these habits. Among not a few good and faithful ministers, there have in all ages been some who found their way into the church as pastors, whose dispositions have been such as to disqualify them for fulfilling the duties of that sacred office. Years often elapsed before they laid aside the

mantle of hypocrisy which disguised their true character; and many, it is believed, died before it was discovered or suspected. But there is also a considerable number of them whose licentiousness was too open and glaring to remain concealed. Any one who is curious to inform himself upon this subject, is referred to the records of the General Assembly and other church courts throughout Scotland.

Those who profess to be students of general literature, are much more liable to become the victims of licentiousness and its consequences than those who direct their attention to some profession. Several lamentable instances of this description have come under the author's observation; and he has heard of many others. One young gentleman, of great acquirements, was most successful in his literary pursuits for several years; and, though young, his society was beginning to be sought after by several of the great and learned of the day. Being much flattered by the attentions which were paid him, he thought that he had already secured a lasting reputation, and that his literary exertions would be sure to procure for him both riches and honour. Satisfied of the truth of his conjectures, he began to keep company with prostitutes, and to indulge in the use of intoxicating liquors. In two years he was reduced to beggary, and, it is believed, died from starvation in a common stair. Another young man, endowed with a mind of a very high order, and of extensive learning, had nearly completed his studies for the ministry, when he became acquainted with a woman, in whose company he spent the greater part of his time. The author was called to see a person in a cellar in Blackfriars' Wynd, and found this gentleman living with a ragged, dirty prostitute, in an apartment presenting an appearance of extreme poverty. He was found to be labouring under fever, and was removed to the Royal Infirmary, where he died in three days. Though he was, when first seen, at times a little delirious, he seemed anxious to give an account of his life—the manner in which he had been reduced—and the mental agony he had experienced; and also expressed a wish that all his thoughtless companions would learn from his misconduct how to behave themselves, that they might escape the misery and poverty which he

had endured. A case of the same description was seen lately in a low brothel in the High Street. The young man was represented as a teacher. He died before he could be removed to the Infirmary.

A great many of the suicides which occur amongst the male sex, are occasioned by licentious habits. Those persons bring poverty and dishonour upon themselves, and lose caste in society, which press so heavily upon their minds, that they come to the dreadful determination of taking away their own life.

Some may be so careful in their expenditure, that their pecuniary circumstances are not materially affected by their evil practices; but these, like all others who countenance and support prostitution, are liable to suffer injury in their persons. It is possible that a person may by some means recruit his exhausted finances; but it is beyond the powers of nature to restore a lost nose. A person with a tattered garment can be viewed without exciting any feeling of disgust; but a face without a nasal protuberance is a hideous deformity. Diseases contracted by licentious habits are not confined to any particular organ of the body—all are liable to be affected by them. The remarks made under a former head, in reference to the loathsome and painful diseases to which females were subjected in consequence of their improper conduct, are equally applicable to the opposite sex. It is not uncommon to observe a blooming and healthy young man in the course of a few years become feeble and exhausted, having his face disfigured with syphilitic blotches, and dying from the effects of his foolishness in the prime of life.

V.—PROSTITUTION SPREADS CONTAGIOUS DISEASES AMONGST PRIVATE FAMILIES, WHICH OFTEN EXTEND THEIR RAVAGES TO THOSE WHO ARE INNOCENT.

Incontinent and unfaithful husbands not unfrequently convey the diseases which they contract by their immoral conduct to those whom they ought, above all others, to have loved and protected. The great number of married women who apply at the Lock Hospital, and elsewhere, for medical advice in such circumstances,

would lead to a very unfavourable inference as to the state of morality amongst the lower classes of the community. The men are not, however, to blame in every instance. Dissipated and thoughtless wives are often contaminated with venereal diseases, and communicate them to their husbands. In either case, the accident is the more distressing, as the innocent and injured party has to participate in the sufferings arising from the guilt of the other.

The diseases thus contracted are not confined to the parties here referred to, but often extend their ravages to their offspring. A considerable number of children suffer from the imprudence of their parents. Many die from the effects of those diseases in infancy and childhood; and others linger on till a later period of life, but bearing evident marks of their unhealthy condition, and scarcely at any time free from complaints and suffering. If such persons do survive the age of maturity, they never enjoy perfect health, nor display the bloom and vigour of that happy period. If they enter upon the married state, their children inherit the same sickly constitution, and are exposed to all the misery and sufferings which they themselves endured. The time at which these effects entirely disappear is very uncertain; they perhaps continue for several generations. It may be considered fortunate for society that they are generally so severe as to cut off the individuals first affected by them, and thus prevent them from extending to posterity. Out of twelve cases which have come under the author's notice within the last three years, where the mothers were affected with the primary and secondary symptoms of syphilis during their pregnancy, only one of the children lived for a twelvemonth. Five of them are still in life, the oldest of them being nearly eleven months, and at the present time healthy though small at her age. None of the others are above eight months; and all of them are unhealthy and covered with coppery-coloured eruptions. Most of those who are dead, expired within a few weeks of their birth.

Syphilitic affections, perhaps, will account for the great mortality amongst the infants of prostitutes. Duchatelet remarks, that, of eight children born annually in the prison, four die during the

first fortnight, and the remaining four in the course of the first year. Of ten children who are annually born in one hospital, five die at the moment of their birth, and the other five before the complete re-establishment of the mother's health. There are no accurate data on which an opinion can be grounded regarding the mortality of the infants of prostitutes in Edinburgh; but, out of a list of thirty who have had children since they abandoned themselves to a life of licentiousness, not one of them has her child alive at the present time; although the author is unable to say at what precise period of their life they died. The following statements of the Rev. Mr M'Dowall will perhaps account for some of the deaths:—"Thousands of children are murdered. Dead infants are frequently found; sometimes in privies, wells, sewers, ponds, docks, streets, open fields, and in other places. And the criminal records of the country prove the fact, that mothers have slain their recently born infants; and reclaimed prostitutes have stated that they have done the criminal deed. One of them told me that she had destroyed five of her own offspring. Another said that she had destroyed three; and several admitted that they had individually put one to death." This account is believed to be greatly exaggerated. That "thousands of children are murdered" by prostitutes, can scarcely be credited. No man has any right to infer that the bodies of dead infants found in "privies, wells, sewers, ponds, docks, streets, open fields, and other places," belonged to abandoned females, or even that such infants were murdered. Prostitutes are stated by Duchatelet to be exceedingly fond of their infants; and, when they are born, there seems to be a general competition amongst the unfortunate sisters as to who shall have the honour of taking the charge of them. The author has seen much of the same feeling manifested, and is confident that some of their infants are killed by too much kindness and attention. Prostitutes, moreover, are so subject to abortion, that comparatively few arrive at the full term of their pregnancy; so that it would require a very long period before "thousands" of children could be born by them. It is much more probable that the dead infants found in the places mentioned belonged to the destitute classes of the community,

and were put there to save the expense of their funerals after dying a natural death, or having been still-born. Abandoned women are not more likely to murder their children willingly than any other class of the community; but it is nevertheless possible that they might die from improper treatment or neglect, arising from the nature of the habits which the mothers pursue. The latter cause, and the one previously stated in reference to the effects of contagious diseases imparted to them by their mothers, will account for the greater part of the deaths among the infants of prostitutes, without giving full credit to the marvellous explanation of them given by Mr M'Dowall.

It occasionally happens that children are contaminated without either of their parents having been affected with any form of syphilitic disease. This has been effected through the medium of unhealthy nurses, one instance of which may be given in illustration. A highly respectable physician in Edinburgh was called to see a child in a gentleman's family, who was covered with an eruption. From his great experience as well as intimate knowledge of his profession, he at once recognised the true character of the disease. After satisfying himself that it was morally impossible that the child could have received the affection from either of its parents, suspicion fixed upon the wet-nurse as the only remaining person who was likely to communicate the infection. She of course denied all knowledge of the cause of it; and was with difficulty prevailed upon to submit to an examination by the medical gentleman, when unequivocal marks of syphilitic disease were discovered upon her body. It is probable that many similar cases occur; and the circumstance ought to impress on the minds of medical practitioners and parents the necessity of making strict inquiry after the health of those individuals whom they recommend or accept of as nurses. These facts show how insidiously diseases, contracted by a life of licentiousness, may be introduced into private families, and extend their ravages to those who are perfectly innocent.

VI.—PROSTITUTION GIVES RISE TO FAMILY JEALOUSIES AND DISPUTES.

There is no feeling of the human mind that gives rise to more frequent or bitter family contentions than jealousy. This is more especially the case when any member of the family is known to have previously departed from the path of virtue. Nothing short of the strictest attention to their future behaviour will ever secure for those individuals, who have once broken their marriage vows, the confidence and affection of their partners in life. Every moment which an unfaithful husband spends out of his family, after his employment for the day is over, begins to excite doubts and fears in the mind of his wife. Every sixpence of which he is unable to give a satisfactory account, increases her alarm; and so on with every other trivial circumstance, till her state of mental anxiety becomes even more painful than if she were made acquainted with the truth of her suspicion. The husband, also, who has formerly had reason to question the fidelity of his wife, watches over her subsequent conduct with a distrustful eye; and, not unfrequently, the party whose conduct is most reprehensible, is the one that betrays the greatest want of confidence in the other, on the principle of the adage—that as he does himself, so does he expect others to do.

It is easy to conceive, that persons labouring under such apprehensions must live very unhappily themselves, and be a source of great uneasiness and grief to all in any way connected with them. Turmoil and strife must continually disturb the peace and comfort of their families. All love and regard for their children begin to disappear so soon as these family disturbances commence. And, as they grow up, one part of them embrace the cause of the father, and the other that of the mother, till all are inspired with the same feelings of animosity towards each other, which so successfully accomplished an irremediable breach of peace between the parents; and hence, in the strictest sense of the term, the house becomes divided against itself. It often occurs, in such circumstances, that the parents separate and live with a part of

their families in different houses. Numerous examples of this kind at present exist in Edinburgh.

Some individuals are more apt to be affected with jealousy than others; and many require no such facts as those noticed in the preceding paragraphs, to awaken this ignoble feeling. The very existence of prostitution, and the possibility that the husband may countenance and support it, is sufficient to disturb the peace of a jealous wife. The fact was formerly alluded to of prostitutes being so jealous of their fancy-men, that they often watched them in the evenings, and sometimes disguised themselves that they might be enabled to watch more closely. Prostitutes are not more suspicious in this respect than married women are of their husbands, as some of the latter actually degrade themselves by dogging them from their places of business to their homes; and one instance has come to the author's knowledge, where a lady brought the linen part of her husband's dress to a respectable medical gentleman for inspection, in order that he might assist her in discovering his guilt. In this case there was not the smallest grounds for suspicion. The character and reputation of the gentleman were such as to refute the charge; and no person ever thought so meanly of him as she did who ought to have been the last person to suspect him of evil.

> "And therefore came it that the man was mad;
> The venom clamours of a jealous woman
> Poison more deadly than a mad dog's tooth."

Few men can long tolerate to be treated in this manner without resentment; and nothing is more likely than that such conduct on the part of his wife will be the first cause of forcing the gentleman to adopt the course which she is so jealous of him pursuing.

The existence of prostitution gives rise to many painful reflections in the minds of parents and guardians of children. And even when the latter attain the years of maturity, the same jealous anxiety about their welfare continues. The daily reports which they hear of others being led astray and ruined from the bad effects produced by indulging in bad company, increase their

alarm. At the very period when they anticipated that their anxiety and care for their family were at an end, parents frequently find that their sorrows are only then about to commence. Doubts as to their safety continually hover around their mind; and their nights are spent in sleepless incertitude. And how often does the widowed and anxious mother wrap herself in her night mantle, and go in search of her son, who engrosses all her thoughts and all her affections, and on whose welfare and good behaviour her own comfort and happiness so much depend? In short, there is no source whence proceeds so much jealousy, anxiety, grief, disappointment, and embarrassment to parents, as prostitution.

CONCLUDING OBSERVATIONS.

Although the preceding heads have embraced some of the more prominent effects produced by prostitution, the subject is by no means exhausted. There are many topics to which particular reference has not yet been made, which might have been introduced with advantage. To these it is now intended to refer shortly, by way of conclusion.

The toleration of prostitutes in public places in the evenings, subjects respectable females to the insults of every puppy and debauchee whom they meet while passing along the streets. These shameful occurrences are more frequent in Edinburgh than in any other city in the United Kingdom. No lady can walk alone fifty yards after dusk, without being followed or accosted as if she were a common prostitute. The injury which the feelings of a virtuous woman must sustain by such impertinent intrusions, can easily be conceived. And what must be the feelings of her friends—a brother or a father, for example—when they are informed of their sister or daughter being thus treated by some individual whose only pretensions to the title of a gentleman are to be judged by the quality of his coat? Such persons are often allowed to continue their unmannerly practices, just because they are unworthy of being treated as gentlemen. He who could puff the smoke of a cigar into the face of a modest female, or attempt to speak to her when unprotected by the presence of a male friend, is too

far lost to a sense of shame and honour to be expected to make an apology, or feel sorry for his conduct; and hence it is passed over with silent contempt. Ladies, knowing that the streets swarm with these characters, have more dread in passing from the house of a friend to their homes on the lighted pavement of Modern Athens, than they would have in traversing any rough and dreary rural path at the darkest hour of the night. Were measures adopted for the suppression of prostitution, or, at all events, for preventing women of bad character pursuing their calling on the public streets in the evening, individuals who are in the habit of insulting respectable ladies would then have no excuse to offer for their conduct; and, if they continued to persevere in their ungentlemanly actions, might be subjected to summary punishment.

Another annoyance to which many estimable families are exposed, is the vicinity of public brothels to their dwellings. No person, when he takes a house, is sure that his next neighbour will not be a bawdy-house keeper. Houses of this description exist in many of the most fashionable streets in the New Town. This is owing, in not a few instances, to the greed of landlords, who care little about the character of the persons who occupy their property, provided their rent is paid beforehand, which many brothel-keepers do. The right of mercenary landlords letting their property for the purpose of a brothel, is very questionable. The Commissioners of Police are empowered to enact such regulations as they shall deem proper for preserving peace and good order amongst the citizens; and it lies with them to redress the wrongs which many reputable and inoffensive families have long suffered from the evil referred to. It is a grievance to landlords who are actuated by a different disposition, as it deprives them of tenants of good character, and diminishes the value of their property. Unless the proprietors in these circumstances are wealthy, they are frequently obliged to occupy such houses, and submit themselves and their families to many disagreeable thoughts and occurrences which they cannot avoid. The existence of a brothel in any street, is a nuisance to the whole neighbourhood. Besides the disturbances that take place in them, the roars of "murder" and "po-

lice," which are often vociferated so loud as to disturb the repose of, and excite alarm amongst all the inhabitants occupying the adjacent lands, their unhappy inmates are to be seen at all hours of the day looking over their windows making signs, and sometimes using obscene language, to the gentlemen who pass along the street. Such conduct is not tolerated in some of the higher class of brothels; but it is very common in all the others. In a certain street in the New Town where a church is situated, a considerable number of prostitutes are to be seen every Sabbath exhibiting themselves in the manner referred to, and heard making indecent remarks on the people as they come from church.

Although the author would be the last to question the right of prostitutes to appear in any public place, or to mingle with the citizens, on occasions of rejoicing, at exhibitions or promenades, so long as they behave themselves; yet there is something disagreeable in the thought that a lady of respectability has to sit or walk beside a woman of the town. Nothing, however, is more common. There is no possibility of distinguishing them from ladies of quality. On the 15th August 1840, when the foundation-stone of the Scott Monument was laid, hustings were erected for the accommodation of a limited number of persons to witness the ceremony. The modesty of many families in the middle classes of society prevented them from applying for tickets of admission, believing that none but the nobility were likely to purchase them. As usual on all such occasions, a goodly number of abandoned females mingled with the others, three of whom sat next to a lady of high rank. A gentleman on the opposite side of them, showed them all the attentions which ladies have a right to expect when they are so crowded as to prefer comfort to much ceremony, apparently without the most distant idea of their character. The same thing is to be observed at Musselburgh Races. A brothel-keeper will drive up with her ladies, without the least deference, amidst the carriages of the nobility. To ape their betters as effectually as possible, some of them get their coachmen decked in livery, with bands round their hats; and the deception is often so complete, that none but those who are acquainted with the fact, would be able to distinguish them from the families that

occupied the other carriages. This circumstance alone is sufficient to stamp these brutal amusements with disgrace, and debar people of character from giving their countenance to a practice so cruel and revolting to the feelings of humanity.

Those who encourage prostitution and frequent improper houses, often meet there with individuals whom they would rather have seen elsewhere. It was mentioned formerly that a gentleman met with his children who had been taken to a house of bad fame by his servant. The author has heard of several instances of fathers accidentally meeting with their sons in such places; and the following distressing case of a father meeting with his daughter, is extracted from the speech of the Rev. Mr M'Dowall on prostitution in America:—"A gentleman in New York, accustomed to visit a house of ill fame, told the procuress that he wished her to obtain for him a girl who had never been seduced. She promised to do so, and inform him when she succeeded. After a few weeks, one Sabbath evening he received a note from the procuress, informing him that a person had been obtained. He repaired to the house and chamber where the girl was. There he found his own daughter, a lovely girl in the morning of life. Horror-struck, he exclaimed—'Good heavens! my daughter, is this *you?* How came you *here?*' 'I came to see these paintings,' said she; 'how came you here, Pa?' He took her in his carriage, and returned home. On their way home, he inquired by what art she had been betrayed into that house. 'Why,' said she, 'the lady who owns the house has for several Sabbaths taken a pew near ours at the church. On the first Sabbath she bowed to me; on the next she spoke, and inquired respecting my health. After a few more Sabbaths, she conversed freely with me, and asked me if I was fond of paintings. Having replied in the affirmative, she invited me to ride home with her at some future period, and see a collection she had. To-day she came with her carriage, and renewed the request; I went, and was amusing myself with the paintings when you came in.' The poor girl did not yet know the character of the house, nor the destruction from which she had been rescued by an *adulterous father*." Let all who imitate the conduct of this man, reflect on the possibility of

their also meeting with their daughters in similar places; and learn, from the state of their own feelings on such an occasion, to sympathize with those whose daughters they have been instrumental in leading astray.

Robbery is another consequence of prostitution. While the latter is openly tolerated and encouraged, the former will also continue to exist. The extent to which this crime is carried on is very great. No man who goes into the company of prostitutes, is certain that he will effect his escape without being robbed. Scarcely a week passes without such cases being recorded in the public papers. Let the records of the Justiciary Court be consulted, and it will be found that nearly one-third of those who are convicted of robberies and larcenies belong to the class of prostitutes; and it is almost needless to say that nearly as many are acquitted for want of evidence, and thrice as many more against whom no charge is brought, as the conviction of the one party must necessarily disclose the guilt of the other. The amount of the sum stolen is often very considerable. There is a charge at present pending against two girls for robbing a commercial gentleman in Leith Street, of money and bills amounting to about £1500, no part of which has yet been recovered. When prostitutes do effect a robbery, they display a great deal of tact in concealing the property. A gentleman was deprived some time back of £95 in a certain brothel; and while the policemen were searching the girls who were suspected of taking it, the brothel-keeper hid the money in the coal-cellar, in the presence of these officers. Another gentleman was robbed in the same person's house of about £60. The police were called in, who seized two girls that were in the house; and, while waiting for more force to convey them to the police-office, a little girl, who was a servant in the brothel, made her escape with the money by creeping through between the legs of a policeman, and carried it to the south side of the town, where it was hid in a hay-loft belonging to a friend of the brothel-keeper. As the cash was not found in either of these cases, the parties implicated were liberated for want of proof. These will serve as an example of the manner in which the public are deprived of their property by a

gang of thieves professedly following the calling of prostitutes; and show how much the community are losers by permitting the continuation of public prostitution. Many will feel inclined to say, that individuals who venture into such company are justly deserving of the losses which they may sustain. But this is neither in accordance with the common laws of sympathy which ought to pervade every class of society, nor the laws of justice. By a fortunate construction of the laws of the country, the greatest villain has the same right to the protection of his property as the most prudent and best behaved of her Majesty's subjects. Without the existence of such a code, the objects of justice never could be obtained; and the utmost confusion would constantly prevail. Were the character of the person who had sustained an injury always taken into consideration before the offender could be brought to justice, perhaps few would enjoy the privilege of being protected by the laws of the nation.

CHAPTER V.

ON THE MEANS TO BE ADOPTED FOR THE SUPPRESSION OF PROSTITUTION, AND FOR REFORMING ITS UNFORTUNATE VICTIMS.

Introductory Remarks. I. MEANS TO BE ADOPTED FOR THE SUPPRESSION OF PROSTITUTION. 1. Attention to the Causes of Prostitution an indispensable step to improvement. 2. Prostitutes must necessarily be banished from the public streets. 3. Necessity of the Interference of the Magistrates and Police authorities. 4. Magistrates ought to be invested with summary powers to Suppress Houses of Bad Fame, and to convict and punish Brothel-Keepers, Procuresses, and others, pandering to a life of Prostitution.—II. MEANS TO BE ADOPTED FOR REFORMING THE VICTIMS OF PROSTITUTION. 1. Advantages to be derived from Magdalene Asylums. 2. A comparative View of the Success which has attended the exertions of these Charities. 3. Observations on their Management and Situation. 4. Their Inadequacy to accomplish all that is desirable, and Suggestions as to how they may be rendered more efficient. Concluding Observations.

INTRODUCTORY REMARKS.

It may not be improper, now that the nature and consequences of the evil complained of have been briefly stated, to inquire whether prostitution is indispensable, or, in other words, Are prostitutes necessary? and whether it is possible to diminish or suppress this evil? In regard to the first of these, Duchatelet's words are—"*Si on ouvre les ouvrages qui traitent de la police et de mœurs, si on écoute ce qui se dit dans le public et dans toutes les classes de la société, on verra partout dominer cette opinion, que les prostituées sont necessaires, et qu'elles contribuent an maintien de l'ordre et de la tranquillité dans la société.*" No one

will feel inclined to dispute the justness of this opinion, provided the data upon which it is formed were correct. Writers on jurisprudence, government, and morals, previous to the publication of Duchatelet's own work, were so imperfectly acquainted with this subject, that they were incapable of giving a sound opinion upon it; and consequently this opinion cannot be admitted of any weight as an authority. Neither ought public opinion to be accepted of as being any nearer the truth. Is it likely that any class of society would deprecate a crime which is so peculiarly adapted to its inclinations and habits? In Paris, and in every large city, there are thousands of individuals who entertain the absurd notion that prostitutes are absolutely necessary for preserving peace and good order in society; but if such persons were examined as to the grounds of these sentiments, they would be unable to advance one fact in their support. And how do they attempt to establish their argument? By declaring that prostitution has always existed, and still exists, notwithstanding laws, punishments, public contempt, and frightful diseases, the inevitable consequence of prostitution. This is certainly a novel method of proving the necessity of any crime. On the same grounds it may be argued, that as murders have been committed from the days of Cain to the present time, notwithstanding the laws of all nations against it, and the severe punishments uniformly inflicted upon the offenders, murderers are therefore necessary! or that, because dissipation has continued in the world since Noah planted a vineyard, drunkards are indispensable! and so on with the perpetrators of every other species of crime.

The whole argument is so grossly absurd and ridiculous, as to carry its own refutation along with it; and so utterly at variance with the precepts of Christianity, that those who admit the truth of the former, must deny the authenticity and divine origin of the latter. Such an opinion can only be attributed to ignorance, or a desire to comply with the vices of the age. It is impossible to conceive in what manner the existence of prostitution conduces to the maintenance of order and peace in society. The observations on the consequences of prostitution, in the preceding chapter, would lead to an opposite conclusion. Let the effects of

prostitution be viewed in their most favourable aspect, and still they will be uniformly found to disturb the tranquillity and good order of society. What are the revelry and dissipation in which prostitutes daily indulge—their acts of dishonesty, swearing, and profanation—the disquietude and grief which they occasion among the friends and families to which they belong—the ruin and disgrace which they are instrumental in bringing upon others—and the disturbances to which they so frequently give rise both in the streets and in the brothels—what are all these, but so many interruptions to the peace and order of society?

The principal argument with many, in favour of the necessary existence of prostitutes, is, that there are many males who put no restraint on their passions, and, but for the toleration of prostitution, no virtuous female would be secure against their attacks. This is an unwarrantable mode of reasoning, and enough to excite the ridicule of every person endowed with common sense. A class of libertines exists, and in order that their vicious habits may be indulged or encouraged, and the chastity of a part of the female population preserved, a sacrifice of the virtue of the other portion becomes necessary? In reply to this line of argumentation, it may not be improper to inquire if the existence of any class of delinquents is necessary? The premises must be proved before the conclusion can be admitted; and, even should it be established that a class of debauchees exist who have no control over their conduct, the conclusion drawn from this does not necessarily follow. The existence of one class of blackguards or criminals never proves the necessity of another. If a person has a natural bias to pursue a certain line of conduct, or, in other words, be so constituted that he cannot refrain from indulging some particular propensity, there is in every instance a right and a wrong way of doing it; and no one is entitled from this to infer that the latter is that which is absolutely indispensable. Suppose, for example, that an individual has a powerful desire to accumulate wealth: he sees that his object can be attained by the exercise of talent, assiduity, and attention to business; or more immediately by robbing and defrauding the public. He is farther informed that the former is the legitimate, and the latter

the illegitimate way—that, if he follows the one, his exertions will be attended with honour, pleasure, and happiness; and if the other, he will experience nothing but misery, pain, and vexation. Now, the decision as to which of the two courses shall be adopted depends upon a simple effort of the will; and a person of sound judgment would at once adopt the legitimate, as it has advantages which the other does not possess. In the same manner, an individual with strong sensual desires has the sacred ordinance of marriage pointed out to him as an institution in every way adapted to his peculiar wants; and he who has recourse to any other method of gratification, betrays the absence of moral principle and a defect of wisdom.

Should it be insisted on that the passions of some individuals are so strong that they are completely beyond their control, it may be answered that such persons cannot be in a sound condition of mind. All men in a state of sanity have the power of exercising the freedom of their will, and can choose the right or the wrong. If they prefer the latter, to the annoyance or injury of the public, the laws of the country are perfectly adequate to preserve the peace and punish the offender. And, if the propensity to commit violence be irresistible, then this is a proof of the person's insanity, and he must consequently become an object of special vigilance or restraint. The madhouse, in short, is the proper place for the reception of all who give such manifestations of mental derangement. It will be found on inquiry, that all who have apparently no command over their sexual desires, have been exceedingly prone to indulge them in early life, till a habit was induced which it was difficult to leave off. Because some pampered and licentious individuals have been so foolish as to excite in themselves a morbid desire, it cannot be inferred from this circumstance that the peace and happiness of any part of the community is to be sacrificed in order to appease their unhealthy and insatiable lusts.

Nothing but the depravity or the low state of morals of the community, renders the existence of prostitutes necessary. In rural life no such thing is ever heard of as public disorder arising from the want of prostitutes. And if a robust and healthy coun-

try population have full control over their sexual propensities, why may not the languid and sickly inhabitants of a large city, in whom every desire appears to be exhausted, have also command over their passions? The history of all nations proves that an increase of prostitutes is an invariable consequence of the spread of revolutionary and infidel principles. This is most evident from the present state of America—from the result consequent upon the late movements in Spain, and the revolutions to which France has at various periods been subjected. Quotations might have been given from different authors illustrative of the subject; but these are of so brutal and horrifying a nature, that few could read them without experiencing the most unpleasant emotions.

This most unprincipled argument, that prostitutes are necessary for the safety of the rest of the female community, is directly at variance with the whole tenor of the sacred writings. Besides an express law laid down against fornication, numerous passages refer to the punishment and consequences of the crime, which would never have been the case had Supreme Wisdom seen that it was necessary for the welfare, happiness, and good order of society. Under the Old Testament dispensation, the crime of adultery was viewed as a sin of a very aggravated nature, and punished by taking away the lives of the transgressors; and, for the purpose of avoiding this sin, the apostle Paul exhorts the Corinthians, that every man should "have his own wife," and "every woman her own husband." In his epistle to the Colossians, he says—"Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection;" and he also remarks to the Thessalonians—"This is the will of God, even your sanctification, that ye should abstain from fornication." Again, he exhorts the Ephesians to "walk in love;" "but fornication and all uncleanness, let it not be once named among you as becometh saints." It is very improbable that such exhortations would have been offered had incontinence been a matter of little importance, or in any way consistent with the general precepts contained in the Scriptures. The consequences of going into the company of "strange women," are equally clear and forcible. "Let not thine heart decline to her ways; go not astray in her paths: for she hath cast

down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."—"Whoremongers and adulterers God will judge."—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God."—"Flee fornication;" for "he that committeth fornication, sinneth against his own body." After these Scripture authorities, no one but an infidel debauchee will be inclined to found a defence of fornication and prostitution upon such an argument.

Having thus briefly exposed the fallacy of the argument for the necessary existence of prostitutes, the part of the question that remains now to be discussed, refers chiefly to the possibility of suppressing prostitution, and the means which ought to be adopted for this purpose. And as the reformation of females who have delivered themselves up to a life of licentiousness, is of paramount importance, it is proposed also to advert to the method by which this object could be most successfully accomplished. In order, therefore, that the subject may be properly illustrated, it is considered right to arrange it under the two following divisions; namely, What are the means best adapted for the suppression of prostitution? and, How are its unfortunate victims to be reformed?

I.—MEANS TO BE ADOPTED FOR THE SUPPRESSION OF PROSTITUTION.

It must be acknowledged a difficult task to point out such means as would be effectual in checking the crime of prostitution, and at the same time to accommodate the remarks that may be made to the tastes and wishes of the debauchee and others in any way interested in its continuation. Duty requires that no attention whatever ought to be paid to the tastes or opinions of those who are blind to a sense of moral obligation, as they are in a con-

dition that incapacitates them from taking an impartial view of the subject. The following are the principal topics or subdivisions of which it is intended to speak :—Attention to the Causes of Prostitution an indispensable step to improvement—Prostitutes must necessarily be banished from the public streets—Necessity of the interference of the Magistrates and Police authorities—Magistrates to be invested with summary powers to suppress houses of bad fame, and to convict and punish Brothel-Keepers, Procuresses, and others, pandering to a life of prostitution.

I.—ATTENTION TO THE CAUSES OF PROSTITUTION AN INDISPENSABLE STEP TO IMPROVEMENT.

Although it may be impossible to effect a remarkable change on the natural disposition of any female, yet a mode of training may be introduced, which, by its effective operation on certain faculties of the mind, might counteract the activity of those which are so apt to lead the individual astray who is largely endowed with them. A female, for example, with a naturally licentious inclination, might, by the cultivation of her moral sentiments, have such an acute sense of propriety as to keep her animal propensities in complete subordination. In order to this, she should be restrained from every thing that is likely to excite improper desires, such as bad companions—loose, frivolous, and unchaste conversation—and all the accidental causes of prostitution enumerated in a former chapter. Those who have a natural irritability of temper, are true objects of public benevolence and compassion. Much may be done for such miserable mortals by those who are brought in contact with them exercising the spirit of forgiveness, and avoiding as much as possible every cause of offence. It is a far more dignified and Christian action to forgive than to resent injuries. Much good will uniformly result from the former; but evil and unhappiness is the invariable consequence of the latter. Masters, fellow-servants, and relatives ought to communicate their instructions to them in the mildest and most inoffensive manner, and deal with them by flattery rather than force or austerity. Those who are unfortunately endowed with an irritable temper,

ought to strive against its outward manifestation; and, above all things, endeavour to cultivate religious principles, which will materially aid them in their attempts to subdue their otherwise ungovernable propensities. Without a firm and unyielding determination to refrain from bursts of passion, or speaking in a hasty and angry tone, females with bad tempers will constantly excite quarrels with those who are related to them, and inflame their own irritability, which may prevent others from seconding their efforts in subjugating it.

Pride and love of dress can only be overcome by the cultivation of modesty and humility. Pride, as was formerly remarked, is a sentiment of too noble a nature to stoop to any thing so degrading as a life of prostitution; but, when ungoverned by a sound judgment and high moral feeling, it frequently brings ruin and dishonour upon its possessor. Hitherto little or no attention has been paid to the right culture of the different powers of the human mind, and hence the incongruity of its operations. One class of faculties is unduly exercised to the injury and neglect of the others; and these faculties thus acquire a strength and activity which render them very conspicuous, while the others are either in a state of dormancy, or, as it were, entirely obliterated. Judicious training in early life would do much to subdue the feeling of pride, or to give it a proper direction, and ought on no account to be neglected. Were this attended to, it is very improbable that the feeling would ever afterwards be discovered to be a cause of prostitution. Servants, instead of being too proud to submit to the directions of a master or mistress, would consider it a duty and an honour to obey, and feel only happy when they had acquitted themselves to the satisfaction of their employers. It ought constantly to be inculcated on young females, that they should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but with good works."

"Another important principle which requires to be borne in mind in the moral and intellectual management of early youth," says Dr Combe, in his "Treatise on the Physiological and Moral Management of Infancy," "is, *to give due exercise to all the*

faculties, and not to cultivate any to excess, while others are allowed to languish from inactivity. This caution is the more necessary, because the error is one very frequently committed; and I have no hesitation in saying, that if the moral faculties were as assiduously called into exercise in infancy as the feelings of vanity, self-esteem, cautiousness, cunning, imitation, and the love of novelty, there would be a much more rapid advance in the morality of mankind, than we are likely to witness for some time to come. In infancy, the moral feelings respond readily to any call made upon them; and if children were not so habitually perplexed by the contrast between the precepts and conduct of those around them, these feelings would become daily more influential with them, and at last gain paramount authority over their actions in all ordinary circumstances."

A natural dishonesty is sometimes so firmly rooted in the constitution, that it is almost impossible to eradicate it. This, however, is fortunately very rare. Dishonesty more frequently arises from practices in which people have indulged in their youth, and to which, in many instances, their parents set them an example. Although the sentiment of justice is implanted in their nature, it is never called into operation to counteract the propensity to dishonesty. Much responsibility rests with the friends and guardians of children; for on them depend in a great measure the character and future respectability of the objects of their charge. A young female may be happily constituted by nature to act uprightly, and yet the circumstances of her situation may be such as to give a wrong bias to her inclination. If the parents act unjustly, the daughter will do so also. It is much easier for a child to imitate them in a bad than in a good action; and although the conduct of the latter be quite correct, the former will be apt to act improperly unless the principles of duty be strictly enforced upon her. Nothing short of the utmost attention to the religious and moral training, will have any influence over the conduct of those whose desire for property is naturally active and powerful. The terrors of the law, or any other means that may be adopted, will be quite ineffectual in restraining their natural propensity, so long as this is neglected. The reason why

so many young rogues exist is, that very few parents perform their duties toward their children.

Constitutional indolence may also in a great measure be overcome. There is little encouragement to industry in Edinburgh; and therefore the rising generation are brought up in idleness. A well-regulated pride would do much to conquer this habit. It is truly disgusting, on entering many of the dwellings of the poor, to observe three or four young women sitting idle, and the house in such a state of filth that it is almost impossible to breathe in it; and this dirty condition is generally in direct proportion to the number of females in the family. This surely could be remedied by a little seasonable advice or instruction. Dr Combe observes —"It is of much importance to begin the moral training of the young by the appropriate exercise of the different feelings and emotions from their earliest dawn, and not to allow any of the propensities to gain an undue ascendency by habitual indulgence, while the moral feelings which should regulate it become weakened from inactivity. We know well from experience, how susceptible the infant is of both physical and mental impressions; and we ought, consequently, to be only the more careful about the nature of those made upon its moral faculties. We have seen how certainly the eye or ear may be cultivated, by reiterated exercise, to the nicest, quickest, and most accurate perception; or enfeebled and blunted by inaction. Precisely the same principle applies to the feelings, affections, and intellectual powers, all of which are subjected to the same rule, and may be modified in strength, rapidity, and precision of action, by habitual use or disuse."

The *accidental* causes of prostitution are somewhat different from the natural; and the greater part of them are capable of being improved. Seduction may be obviated by a summary punishment of the offender, if other measures failed in suppressing it. A change in the feelings and manners of the community would perhaps remove the crime. Let the seducer be treated in the same manner as a common thief, and be shunned or hissed out of society whenever he made his appearance. If any man were certain that such usage awaited him as a reward for his

misconduct, he would shrink from the idea of blasting the honour and reputation of any young and inexperienced female. Hitherto the person seduced has received little sympathy from the public, and has ever afterwards been treated with cruelty or neglect; while the heartless seducer has continued to enjoy the same civility and attention that he was previously accustomed to receive. There must be something defective in the laws of the country which punishes with death the individual who robs a man of his money, and allows another to escape who deprives a woman of her virtue and character. The laws are lenient in the punishment of the latter crime, on the supposition that the one party is as guilty as the other; or that no woman is led astray without her own will and consent. Without attempting to deny the power in women to exercise the freedom of their own wills, the nature of the inducements held out to them by their seducers may be such as to throw them completely off their guard. A man may, for example, hold out the prospect of marriage to a female far beneath his station, and, in proof of his sincerity, load her with presents and civilities. She of course has nothing but his word and honour to trust to; but these, in any individual of his station, are esteemed a sufficient guarantee of the uprightness of his intensions. It is discovered, only when too late, that she has been trusting to a mere shadow, and has learned by experience to know that the word and honour of a gentleman of rank are of no importance in matters of love. In such circumstances a female ought to have the protection of the law. Whenever it is found that a woman has been seduced by false pretensions, the seducer ought to be subjected to suitable punishment.

Inconsiderate and ill-assorted marriages might easily be avoided by a little foresight and reflection. Love is blind to every admonition, and

> " the more it is suppresst,
> The more it flames and rages in the breast;"

and too frequently " takes the judgment prisoner," and incapacitates the individual from acting like a rational creature. When both parties are mutually in love, there is perhaps less danger

from unhappiness arising from their entering upon a state of "matrimonial blessedness," than when secular or other motives are the incentives to the match. It is believed that there can be little sincere affection in those cases mentioned in a foregoing chapter, where the parties entered upon matrimonial engagements a few days or weeks after they were introduced to each other. It is difficult to say how such precipitate marriages can be prevented, or show who have a right to interfere, provided those who are more immediately interested are satisfied as to the propriety of the connexion. It is very probable that were liberal instruction more generally diffused throughout the country, and more especially in large towns, the absurdity of such hasty engagements would become apparent to all, and therefore more likely to be avoided. It can scarcely be expected, that imprudent matches will cease to exist in the more respectable ranks of society, till a less mercenary spirit begins to show itself, and till affection and prudence form the only basis of union.

The most distressing causes of prostitution are those which arise from poverty—want of employment—and insufficient remuneration for needle and other kinds of work in which females are employed. It would be difficult in the mean time, in the absence of factory work, to show how more employment could be obtained for that part of the inhabitants. Although they may be able to perform a great deal of the work which is at present done by males, such as serving in shops, sewing gentlemen's clothes instead of tailors, polishing furniture, engraving on wood or copper, &c., a question of some moment would still occur, namely, the manner in which the males were to be employed. The introduction of factories would put the females of Edinburgh on an equal footing with those of Glasgow and other manufacturing towns, which, although not very favourable to the cultivation of morality, is certainly preferable to idleness. The merchants in town have the prices of needlework completely within their own control. An additional threepence may be paid for making a shirt without adding greatly to its price; and were the reason for the increase stated, the purchaser would pay it without a moment's hesitation. The regulation of prices ought to be under the direction of a

board so appointed; and he who could be convicted of offering less than the sum fixed upon, ought to be subject to a penalty. The only remedy for poverty, is to elect a different class of directors for the management and distribution of the poor's funds, and give them power to levy a sum adequate to the demands made upon them, which would require to be double the present assessment.

The want of proper surveillance of servants by their masters and mistresses, might very easily be remedied, and is an evil of all others which calls for an immediate interference. The author has more sympathy for household servants than to wish that the chains of bondage should be so firmly bound around them that they cannot have a single moment for recreation, or for visiting their relatives or acquaintances in town; but, as an advocate for their best interests, he must deprecate every thing like Sabbath-day liberty, or Sabbath-day recreation. The sacred nature of that day is of itself a sufficient reason why these practices ought to be condemned; but as this with many may seem an argument of no importance, their own welfare and happiness are so intimately associated with it as to require an instant and active interposition. What signifies liberty to any person if it is to prove her own destruction? Many things may be esteemed agreeable and necessary for present enjoyments, which will at one time or other be found to be attended with very serious consequences. It may be a source of delight for a young woman to spend the hours of a Sabbath evening in the company of her sweetheart; but there is little satisfaction in being the dupe of a treacherous lover. This is what the great majority of those may expect who go in search of wooers on the evening of the Sabbath; for, even should they attain their object, they would be poorly blessed who received any young man for a husband who spent his time in this manner. No lad of sound moral and religious principles would so far neglect his duty as to waste that time in idle and frivolous conversation which ought to be set apart for more momentous obligations. Whatever may be the opinion of female servants in regard to the manner in which the hours of the Sabbath ought to be spent, the duty of their masters and mistresses is quite clear. Now that they are, for the first time, put in possession of facts

which show the nature of the evil, a burden of guilt lies upon them if they allow it longer to exist. Self-interest, as well as the good of those under their charge, calls upon them to check it instantly. The longer it is permitted to continue, it will become the more aggravated and extensive. Let all due liberty be given to servants during the week, and at such hours as they will have no chance of going astray. Leisure in the evenings is decidedly objectionable, as it is attended with the same bad consequences as liberty on the Sabbath. Nursery-maids ought on no account to be trusted out of sight with children, unless accompanied by some confidential person. When the author was treating of this subject under the Causes of Prostitution, he was not fully aware of the extent to which prostitution was carried on amongst that class of servants. Since then he has collected a list of twelve, belonging to respectable families, who regularly visit houses of assignation during the day, and take their young charges along with them. Mistresses may be inclined to object to allowing their servants any time during the week, by alleging that the Sabbath is the only day on which they can dispense with their services. This cannot be admitted as a sufficient excuse; for of two evils, they are bound to choose the least. And if servants have more leisure time on Sabbath than other days of the week, this is just what they ought to have, and what was intended by the Governor of all things. This time was allotted them for their spiritual improvement, and they have no claim upon it for any other purpose. The Sabbath is neither the master's nor the servant's, but God's; and ought to be devoted exclusively to his service.

Intemperance is an evil which is even more serious in its consequences than prostitution. A temperate prostitute is a far more enviable character than a dissipated woman who is not a prostitute. A woman, moreover, may be placed in circumstances, such, for example, as extreme poverty, which in some measure compels her to sacrifice her virtue, and consequently have a plea to urge in mitigation of her conduct; but a woman can never have any plausible pretext to offer for becoming intemperate. To avert the evil consequences of intemperance, among which prostitution

is one, it is necessary that there should be a thorough change in the *tasting* and *treating* customs of the present day. People of influence and fashion must begin to show their kindness to their friends in a different manner than by administering to them wine and cake, which is only a stepping-stone to greater excesses. Whenever the higher ranks begin to manifest their detestation of all drinking usages, their servants and the working classes of society will soon follow their example. If the custom of giving "drams" were abolished, and the respect paid to the sanctity of the Sabbath which is advocated above, few dissipated servants would be seen, and their moral character generally greatly improved. Let a habit of reading, instead of a habit of drinking, be introduced and encouraged amongst household servants, and a different state of things will soon begin to appear. For this end, let every master throw open his library for the use of his servants, or purchase such works as he thinks best calculated for their amusement and instruction. Those at present publishing by Messrs Chambers, under the titles of "The People's Editions," and "Chambers's Edinburgh Journal;" as also the theological works publishing by Messrs Adam and Charles Black, in an equally cheap form, are admirably adapted for this purpose. In a short time after the practice of reading was introduced, servants would find their spare time so agreeably occupied, that they would feel less inclined to waste their leisure hours in dissipation. Intellectual excitement is the main object required for raising the morals of the people to a higher standard; and when this is attained, the incessant clamour for spirituous liquors which at present so generally prevails, will gradually subside, and one prevalent cause of prostitution will be abolished.

The means suggested as a remedy for intemperance, are also the only cure for ignorance. Without reading and reflection, it is impossible that any person can collect much information. Defective education stands much in the way of improvement; and, till such time as some other method is introduced than those which now exist, to ensure a cheaper rate of education, and enforce upon parents the necessity of their children receiving the rudiments of instruction while young, and unfit for any other em-

ployment, no great improvement can be anticipated. Education ought to be more than cheap; it ought to be offered freely to all who please to avail themselves of the privilege, and who are not in circumstances to pay for it. The argument so often advanced that people would rather pay *a little* for the tuition of their children than have it for *nothing*, is believed to be without foundation. No individual would look upon a gift being the less valuable on account of its costing him nothing. On the contrary, it is from this very circumstance esteemed the more precious: so also with free education. No school has yet been opened in Edinburgh where instruction was gratis, and probably nowhere else, where the teachers have not had applications made from more pupils than could possibly be admitted. And it is believed that were a hundred or more free schools established, unincumbered with the trammels of sectarianism, and under the inspection of a special board of directors, every one of them would be crowded. Where parents are so ignorant as to be unable to estimate the advantages of education to their children, it may even be necessary to bribe them to attend to the interests of their offspring. In few instances, however, would any thing else than a simple appeal to the common sense of the heads of families be required, to induce them to comply with what was of so much importance to the future well-being of those so dear and so nearly related to them.

It is difficult to suggest a remedy for the bad example which parents too often set their children, or for the want of good feeling and kindness towards them, farther than by expressing a belief that, were the mischief and sinfulness of their conduct fully exposed in a firm and prudent manner, they would in many instances begin to relent, and endeavour to act otherwise. Different parents have different degrees of affection; and where this natural feeling is defective, it may be no easy matter to convince the parties that they are acting wrong; but those who have a powerful attachment for their offspring will be easily convinced by an appeal to their judgment. It is not among the poor and ignorant alone that the want of such feeling is most manifest, but every rank and condition of society are alike in this particular. There is

as much difficulty in effecting a reconciliation with a family in the middle ranks, whose daughter has departed from the path of virtue, as in the lowest and most ignorant classes. Yet, were a judicious person to interfere, and be unceasing and unwearied in his endeavours to effect so desirable an object, much good might be accomplished. No two families, however, can be assailed in the same manner, with the same hope of success; and hence the necessity of studying their varied dispositions. In one case the object may be gained by flattery—another by addressing the pride of the friends—another by appealing to their reason—and another by impressing upon them a sense of duty. The reason why so many applications fail, is, that they are not sufficiently persevered in, or not done in a right manner, in consequence of having no knowledge of the character of the individuals whom they address. Some remarks will be made under a subsequent head, in regard to the parties on whom the duty of interceding for abandoned females with their friends ought to devolve.

The bad effects of attending evening dancing-schools, dancing parties, and the theatre, can only be obviated by the interference of parents and other relatives. It is a duty incumbent on all to persuade young and thoughtless individuals against these sources of vice. Most of the young females who frequent these places are still under the shelter of the paternal roof, and consequently not beyond the bounds of a parent's care and authority. Were all the young of both sexes well trained in the principles of morality and religion in childhood, there would be less cause for interference with them when they have attained to more mature years; but as this unfortunately is not the case, it still becomes necessary to point out the danger of the courses which they are likely to pursue. Masters ought also to watch over the conduct of all under their charge, and particularly their apprentices. Those from the country and others not under parental care, ought, so far as practicable, to be boarded in the families of their employers, and all late hours strictly prohibited, as also every thing done to amuse and instruct them at home. The School of Arts and similar institutions ought to be supported and encouraged; and the attendance of all young men strictly enforced by those who

have authority over them. Separate institutions, having the same objects in view, ought to be opened for the instruction of young females. It is surprising that no effort has yet been made to put the latter on an equal footing with the male sex. The beauties of nature, and the mysteries and advantages of science, have hitherto been monopolized by the one, to the disadvantage of the other sex. Let the minds of the young of both sexes be fully occupied in the evenings, in scientific investigations and improvement in the fine arts, and they will soon experience tenfold more delight and satisfaction than attendance in the ball-room and theatre can afford. In the mean time, it ought to be left to the good sense of all teachers of dancing, who have any respect for the morals of the young, to discontinue their late hours; and those dancing parties formerly alluded to, which have for their sole object the demoralization of the young, ought immediately to be suppressed by the civil authorities. The drama ought to be still farther purged from all its impurities, and only such plays acted as have no immoral tendency. It is easy to conceive the difficulty with which the talented manager of the Edinburgh stage has ever to struggle. His own wisdom and refined taste have to strive against the ignorance and vicious inclination of a corrupt age; and he is frequently on this account obliged to introduce pieces which he probably would have been inclined to reject.

The remedies for the desecration of the Sabbath have already been partially adverted to when speaking of the manner in which masters ought to watch over the moral interests of those under their charge. It remains now to speak of the public grievances that exist, and which ought at once to be removed. The keeping open of public-houses is the principal of these, and is worthy of the serious consideration of all who have the welfare of the citizens at heart. The working classes complain that it is hard that they should be denied the privilege of refreshment on the Sabbath, while the places accessible only to the rich were kept open. This is a very just ground of complaint, and has never yet obtained sufficient attention. What are called "respectable taverns," have no more countenance from the word of God to be opened for the admission of the public than any other place of business.

The directions for keeping the Sabbath holy are laid down for all. The rich are not allowed more liberty on that day than the poor; and no law ought to be introduced, or allowed to be enforced by the civil authorities, that has not for its object the closing of every place of business on the Sabbath. All the arguments that have been brought forward in favour of respectable taverns being opened, are of no avail when contrary to the declaration of Supreme Wisdom, who arranged every thing for the welfare and happiness of man. Every other place which is open for the admission of the public on that day, such as gardens, the Castle, Piershill barracks, &c., should be closed. Every facility ought to be afforded for doing good; but every thing ought to be done to obstruct the progress of evil. The Bible goes a great deal farther than Sir Andrew Agnew; and its doctrines admit of no partiality. If it be recognised as an authority at all, it must be admitted to the full, as the whole of its parts agree; so there is just one course left for all Christians to pursue, and that is—"Remember the Sabbath-day to keep it holy." It is doubtful how far walking on the streets or any where else is allowable on the holy Sabbath, as advocated by "Bentley's Miscellany" and other journals of the present day. Much is said about affording facilities to the poor to exercise themselves in the open air, and providing for them such recreations as would induce them to come out of their unhealthy and pestiferous dwellings. Both are objectionable; and it would be far better that no houses were let to the poor but such as were freely ventilated, and in every other respect conducive to their health and comfort. The subject of Sabbath desecration was much more attended to a hundred and fifty years ago than now, as the following Act, passed in the year 1693, will show:—

"Therefore the Lord Provost, Baillies, and Council of this Burgh, do hereby declare, that they will be careful to see the foresaid Acts of Parliament strictly observed, and the pains thereof exacted and execute within all their Bounds and Suburbs without Exception; and for the better Observance of the foresaids Acts made against the Profanation of the Lord's Day, they strictly prohibite and discharge all persons whatsoever within this City and

Suburbs to Brew, or to work any other handie-work or Labour on the Lord's Day, or to be found on the Street standing or walking idlely, or to go in Company, or vage to the Castle-hill, publick Yards or Fields on that day, or any time thereof; and discharge all persons to go to Ale-houses or Taverns for eating or drinking the time of Sermon, or unseasonably or unnecessarly at any time on the Lord's Day, and all Keepers of Taverns and Ale-houses to sell any time of the said Day, to the said Persons, any Meat or Drink, to be eaten or drunken otherwise than as above exprest; as also all persons to bring in Water from the Wells to Houses on that Day, in greater Quantities than single Pints; Certifying all such persons who shall contraveen thir presents, as also all Parents and Masters who shall not restrain their Children, Apprentices, and Servants, that they shall be fined in ten pound *Scots* for every such deed of Contravention, and if the Offender be not able to pay the Penalty foresaid, then he or she shall be examplarly punished in his or her Body, according to the Merit of the Fault."

It is considered unnecessary to offer any particular remarks on the remedies for the remaining causes of prostitution. The simple allusion to the cause, in most instances, points out the means of removing it, and an improvement in the moral and religious character of the people, would be a sufficient cure for them all. It is sincerely hoped that the public mind will soon be so enlightened and changed, that a reward shall only be given to the virtuous, and the wicked on every hand shall be shunned and condemned. So long as a reward is held out to a life of wickedness, prostitution will continue to exist; but so soon as public opinion is found to be against it, it will wither and decay.

II.—PROSTITUTES MUST NECESSARILY BE BANISHED FROM THE PUBLIC STREETS.

Were prostitutes prevented from exercising their calling on the streets, the evil of prostitution would soon be greatly diminished; and no plan that may be introduced for the abolition of this evil will be attended with success, unless this object be kept specially

in view. This must be the more obvious from the circumstance, that it is from meeting with them on the streets in the evenings, that young men are induced to accompany them to their lodgings. Comparatively few males would feel inclined to venture themselves into a house of bad fame, unless previously introduced to the females who resided in it. There is a natural dread of these dens of infamy, which debars people from entering them spontaneously; and it is only when they have seen that their inmates are not so bad as they imagined, that this alarm begins to subside. It may be objected to this, that there are many brothels where the females who lodge in them are not allowed to walk the streets at night, and which are nevertheless much frequented by gentlemen. Without attempting to deny the fact, it may be asked, who are the individuals who visit brothels of this description? It may be answered, first, that the parties who go uninvited must be in circumstances to pay any demand that is made upon them; and, second, that they must be inured to such scenes of vice before they would feel inclined to deliver themselves up to these sinful practices. Now, it is not so much for the sake of the wealthy debauchee that the banishment of prostitutes from the thoroughfares is advocated, as to prevent the young and inexperienced from being caught in the same snare which has entrapped and ruined so many of their contemporaries. Those who have grown up to hoary age in the practice of every kind of iniquity, will scorn the idea of an attempt to reform them; but let it not be thought that they are the only objects for whom a reform is attempted. However desirable it may be to convince even them of the error of their ways, and to see them return to a more virtuous life, the young are those who more especially require attention. It is a well-established fact, that it is much easier to prevent a disease than to cure it. It is likewise much easier, and much more desirable, to prevent the young from being led into the practice of evil habits, than to bring them back to a course of virtue when once they have departed from it.

The propriety of keeping proper hours, in order to avoid mischief, is a principle which has been acted upon from a very early period in the history of Edinburgh. The evil consequences of

late hours has always engaged the attention of the civil authorities, and led them repeatedly to adopt measures to compel the inhabitants of the " gude toune" to resort to their homes at an early time of night. And, as if most danger to the interests of the inhabitants was to be apprehended from those who were in the habit of frequenting " tavernes," it was specially ordained in 1436, by a general council, held at Edinburgh by James I.— " That na man in burgh be foundin in Tavernes of wine, aill, or beir, after the straike of nine houres and the bell, that sall be rung in, in the said burgh. The quhilkis foundin, the Alderman and Baillies sall put them in King's prison under the penalty of fiftie schillinges." It is not easy to say at the present time what were the precise evils that were to be dreaded after the ringing of the bell; but, from several acts passed about and after this period against the crime of fornication and " common women," it is very probable that the suppression of these were some of the objects the " general council" had in view. It is impossible to tell whether the passing of this measure was attended with all the success which was anticipated; but the bailies and council found it necessary again to direct their attention to this important subject in 1585, and ordained that " nane be foundin walking the streets after nine houres at even, under paine of punishment;" and in the following year this enactment appears to have been put in force; for it is recorded that a person named James Thomson had to find surety not to be found as a " street-walker," under a penalty. This measure was probably found insufficient to accomplish the object contemplated, or perhaps the inhabitants found the hour too early for the indulgence of those habits to which they had previously been accustomed, for the same year another act was passed to punish street-walkers, if found on the streets after the " great Bell rings at ten houres." With the exception of an order of council discharging the inhabitants from night walking, before the pestilence, according " to the old laws," and one ordering " night walkers not to stay in toune," date 1588, nothing particular seems to have transpired upon this subject till August 1690, when it was enacted by the " Council of this City," in " Obedience to Act of Privy Council," that " all and every Per-

son are prohibited and discharged from walking the Streets after Ten o'Clock at Night, on Pain of Imprisonment and other Punishment at the Discretion of the Magistrates." "The Magistrates and Council, with the Deacons of Crafts Ordinary and Extraordinary," "considering, That because the aforsaid Restraint and Prohibition was too Extensive, the forsaid Act has not been put in Execution during several Years past," did, on the 11th March 1737, again "Enact and Ordain, That hereafter it shall be unlawful to, or for, any Person other than those who shall be imployed in necessary and lawful Business, to be walking on any Part of high Streets, Wynds, Closses, and Avenues, within this City, or any of its Liberties, after the hour at Ten at Night till the Hour of Five in the Morning;" and that all so transgressing were to be seized by the City Guard, unless "they could give a satisfying Reason why they ought to be permitted to walk the Streets at such unseasonable Hours." It is unnecessary to say any thing of the wisdom or propriety of these different enactments. They certainly show that the Magistrates in those days interfered more with the liberty of the lieges than would be tolerated at the present day. Although the peaceable and well-disposed part of the community may be beyond the pale of such regulations, it still remains a question how far the same principle ought to be recognised with a view to the suppression of prostitution and other species of crime.

From the great annoyance to which the citizens of Edinburgh have been subject, in consequence of the disturbances to which the existence of prostitutes on the streets has continually given rise, the magistrates and police have frequently attempted to banish them from the streets after a certain hour in the evening. Their right or power to interfere, without a special clause to this effect in the Police Act, has been disputed; and, however well-judged their intentions may have been, no practical benefit has yet resulted from them.

There is no definite clause in the present Police Act by which prostitutes can be apprehended, unless they be guilty of some breach of the public peace; but the General Commissioners of Police, named or elected by this Act, are "authorized and em-

powered" "to make orders and regulations" for "maintaining *peace, quiet, decency*, and *good order*," within the bounds of police. In virtue of the powers invested in them, the General Commissioners did, in 1839, make and publish certain "Rules, Regulations, Orders, and By-laws," for more effectually preserving the public peace, the 79th clause of which is as follows:— "The officers and watchmen of the establishment are *specially enjoined* to apprehend all persons (male or female) behaving or exhibiting themselves indecently, or using obscene, indecent, or profane language on the streets, or singing profane, obscene, or indecent songs, or who shall walk thereon indecently dressed; and persons offending in any of those respects shall incur a fine not exceeding forty shillings, or shall be imprisoned in the Police-Office for a period not exceeding ten days, or sent to Jail or Bridewell for a period not exceeding sixty days, if the presiding Magistrate shall think the case deserving of such punishment; besides finding caution for good behaviour, if thought necessary by the Magistrate." Were this regulation made a little more explicit, and judiciously enforced, probably no farther enactment would be required for banishing prostitutes from the public streets. The police, acting according to the instructions which the clause contains, did apprehend several abandoned women, and brought them before the Magistrates for trial. On one occasion, those summoned before the Court under a charge of indecent behaviour, employed an agent to defend their cause, who disputed the right of the civil authorities to interfere without a specific clause in the Police Act. Whether the sitting Magistrate had any doubt of the right of the Commissioners to enact the above regulation, or of his own power to enforce it, the author has no means of knowing; but, after the offenders were brought two or three times before the Court, they were ultimately liberated without pains or penalties, which was a tacit admission that some difficulty had been suggested which had obscured the line of duty.

By a recent Police Act for the City of London, prostitutes are not allowed to walk the public streets after a certain hour in the evening; and the police have the power to seize them at any hour of the day when they act unbecomingly. In Paris, also, the

police have full control over the conduct of prostitutes. Although there is much to condemn in the licensing system introduced in the latter city, and although facts relating to the extent of prostitution show that it has little effect in checking the crime; yet it must be acknowledged, that it has proved an efficient means in suppressing the disorders and indecencies which are so common in all those cities where no such restrictions are in force. An improvement in the morality of the people, is the only sure step to the diminution of prostitution; and had the public authorities of France been as particular in encouraging the progress of morality and religion as in legislating on prostitution, there can be no doubt but that their labours in the latter respect would have been attended with much more success. The licensing of any class of criminals is impolitic and sinful; and the government that countenances the continuation or existence of public brothels, fails of performing its duty.

The advantages to be derived from banishing prostitutes from the streets, are both numerous and important. "That a prudent and discreet regulation of prostitutes in this great metropolis," observes Colquhoun, "would operate powerfully, not only in gradually diminishing their numbers, but also in securing public morals against the insults to which they are exposed, both in the open streets and at places of public entertainment, cannot be denied. That young men in pursuit of their lawful business in the streets of this metropolis (London,) would be secured against that ruin and infamy which temptations thus calculated to inflame the passions have brought upon many who might otherwise have passed through life as useful and respectable members of society, is equally true; while frauds, peculations, and robbery, often perpetrated for the purpose of supporting those unhappy women, with whom connexions have been at first formed in the public streets, (and in which they themselves are not seldom the chief instruments,) would be prevented.

"Were such proper regulations once adopted, the ears and eyes of the wives and daughters of the modest and unoffending citizens, who cannot afford to travel in carriages, would no longer be insulted by gross and polluted language, and great indecency of

behaviour, while walking the streets. Indeed, it is to be feared that the force of evil example, in unavoidably witnessing such scenes, may have debauched many females who might otherwise have lived a virtuous and useful life."

A proposal to prevent prostitutes from walking on the streets, might to many seem too illiberal and despotic for the present enlightened era. Why, it may be asked, prohibit these poor unfortunate creatures enjoying themselves in the open air as well as other citizens? To this there can be no objection whatever, provided their conduct, when they did come forth to public view, was such as to conceal their true character and calling. It is not as a punishment to them that such a measure is advocated, but for the safety of the morals of the community at large. "While virtue is" thus "secured against seduction, the misery of these unhappy females will also be lessened. Their numbers will be decreased, and a check will be given, not only to female seduction by the force of evil example, but to the extreme degree of depravity which arises from the unbounded latitude which is at present permitted." Prostitutes have sufficient leisure and opportunities during the day to take such recreation as is necessary for their health without appearing in public places in the evening, the very time when their pernicious influence is most actively exerted. It is when young men return from their employment, and the bacchanalians from their cups, that most danger is to be apprehended. "Now is she without; now in the streets, and lieth in wait at every corner." So "with her much fair speech she" causeth them "to yield, with the flattering of her lips she" forceth them. They go "after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks." The only method of averting such consequences is to remove the cause of the mischief. Were no prostitutes allowed to appear on the streets, there would be much less temptation for the young to go astray; and many of those who indulge themselves with an additional glass in the house of a friend, would reach their homes with less risk of losing their watches or their purses. So desirable an object, however, can only be attained by the interference of the proper authorities, which subject falls next to be considered.

III.—NECESSITY OF THE INTERFERENCE OF THE MAGISTRATES AND POLICE AUTHORITIES.

It will be seen that the object alluded to in the preceding observations can only be attained by the assistance of the Magistrates and Police authorities. On this subject there may be different opinions; and many objections may be urged against such an interference, as being beyond the pale of their authority, and an encroachment on the private rights of the citizens. What can rationally be opposed to this arrangement? Let Dr Colquhoun answer the question. "Not surely religion, for it will tend to advance it: not morality, for the effect of the measure will increase and promote it: not that it will sanction and encourage what will prove offensive and noxious in society, since all that is noxious and offensive is by this arrangement to be removed. Where then lies the objection? *In vulgar prejudice only.* By those of inferior education, whose peculiar habits and pursuits have generated strong prejudices, this excuse may be pleaded; but by the intelligent and well informed, it will be viewed through a more correct medium. Ingenuous minds are ever open to conviction; and it is the true characteristic of virtuous minds, where they cannot overcome or destroy, to lessen as much as possible the evils of human life. To the numerous unhappy females in the metropolis who live by prostitution, this observation peculiarly applies. The evil is such as must be endured to a certain extent, because by no human power can it be overcome; but it can certainly be very much diminished; perhaps only in one way—namely, *by prescribing rules*—'Thus far shall you go, and no farther'—the rules of decorum shall be strictly preserved in the streets and in public places. In such situations women of the town shall no longer become instruments of seduction and debauchery."

In another place, the same author observes, that prostitution is an evil "which must be endured while human passions exist; but it is an evil which may not only be lessened, but rendered less noxious and dangerous to the peace and good order of society: it may be stript of its indecency, and also of a considerable por-

tion of the danger attached to it to the youth of both sexes. The lures for the seduction of youth passing along the streets in the course of their ordinary business, may be prevented by a Police applicable to the object, without either infringing upon the feelings of humanity or insulting distress; and still more is it practicable to remove the noxious irregularities which are occasioned by the indiscreet conduct, and the shocking behaviour, of women of the town, and their still more blameable paramours, in openly insulting public morals; and rendering the situation of modest women at once irksome and unsafe, either in places of public entertainment, or while passing along the most public streets, particularly in the evening." These sentiments show so clearly the importance of the interference of the Magistrates and Police authorities, as the responsible guardians of the public peace and the purity of the public morals, that there can scarcely be a doubt as to the propriety of their instantly adopting such measures as will at once put a check upon every thing like indecency on the public streets or at public entertainments.

It may not be amiss to glance for a little to the history of Edinburgh, and see what has already been done for the suppression of the crime of fornication and prostitution by the Parliament and civil dignitaries. The subject attracted much more attention two or three hundred years ago than it has done for the last century, probably because the "Kirk" has taken much of the power, in regard to this subject, out of the hands of the civil magistrate. The earliest recorded attempt to suppress prostitution, which the author has been able to discover, was in 1426, when it was ordained by the Magistrates "that common women be put at the utmost endes of the toune, quhair least perril of fire is, and that na man set them houses in the heart of the toune, under the pain of an unlaw, or zit receipt them under the samin paine." A similar act was passed in 1560, banishing all "whores" from the town and suburbs. And, in accordance with the powers contained in the Act, "It is ordanit be ye Baillies & Counsale forsaid, yt diligent Inquisition be mad throt all ye toun for ye laird of Restalrig's Concubine, and yt incontinent after sho be apprehendit, sho be cartit throt ye Toun & banishit

therfrom, under ye panys Contanit in ye Proclamation made for huris, and yt ye said toun conform to ye said Proclamation, as ye said Baillies will answer upon yr offices." In 1561, an order was passed by the Council, commanding that Lady Jane Stonehouse should instantly remove herself from the "toune" on account of her indecent behaviour. This order is the more remarkable, from the rank of the person against whom it issued, and the impartiality by which the authorities were determined to be actuated. On the 30th June of the same year, a Leith officer was discharged on account of having been "taken with a whore in his own house beside his wife." At this period every effort was made by those in authority to show their detestation of the sin of impurity. The punishments were not to be inflicted on the poor females only; but the males, who were the sharers in the guilt, were also destined to suffer. Accordingly, in 1561, there were no fewer than six or seven special enactments issued by the Magistrates and Council "anent" this particular description of criminals; one of which appointed them to be put in "Toune's house" on bread and water; and, as if this place was insufficient to contain them all, another Act was passed appointing a Prison house for the sole purpose of their accommodation. In the following year, the Council ordered all who were guilty of fornication, men and women, to be ducked in the North Loch—a punishment which, if executed in the winter season, would perhaps be as effectual a remedy as any that could have been introduced. The year 1566 was also remarkable for the exertions that were made for the suppression of unchastity. The Queen, on the 15th September, issued a writing thereanent, and the Council passed an Act to punish committers of fornication; and on 20th December, they passed another to put "chain and lock on house for guilty women."

The "Baillies and Council" in those early times seem to have considered it a part of their duty to pass orders and regulations for the government of individual families as well as for the general interests of the community. It is recorded that one George Hepper had gone to England for some purpose; and, suspecting that his wife was a little more amorously inclined than she ought

to be, the Council gave an order that she should be kept in house till his return. It is not clear whether her own house, the Town's house, or the Prison house, appointed in 1561 for the special reception of this class of characters, is to be here understood; but this is of little moment, since the good intentions of the authorities are sufficiently manifested by the nature of the order. Twelve years elapsed before any additional measure was introduced to suppress prostitution. But as the former Acts were still inadequate to check the progress of the evil, another Act was passed on the 26th April 1578, to banish all "harlots" from the town, and appears to have been in force the following year; for one named Gassell Sandilands was ordered to be in ward till she found caution to "remove from toune or paye fine." While Acts of punishment were passed in great numbers against "whores" and "fornicators," the good Council did not fail occasionally also to offer a bribe for good behaviour; and, with singular compassion, they did, on the 12th January 1659, pass a Toleration Act, granting liberty to Marion and Grissel Ross to keep a shop within the town so long as they continued virgins.

There exists a statute, dated 1570, commanding those who receive whores into their houses, or any such persons, to make intimation thereof to the Magistrates, after they know them to be such, that they may be punished. About ten years after the above statute was put in force, the crime of fornication still continued to exist; and the "Tavernes" being most suspicious places for its encouragement, "A Most Strict Proclamation" was issued "ag^{t} women servants in tavernes, because of fornication and filthiness that is committed by them, as the occassion of intissing youth. The penaltyes are an unlaw ag^{t} the masters and women for the first fault, and banishing the toune; for the second, burning on the cheek; and, for the third, scourging through the toune." Nothing more seems to have been done by the authorities till 1598, when the rage against prostitutes appears to have in a great measure subsided; for John Muir is found to be released from a charge brought against him, by simply finding security never to be found or seen in an Evil house (bawdy-house) afterwards.

During the first fifty years of the seventeenth century, no Act

relating to the present subject seems to have been passed. Whether this was found to be unnecessary, or that the evil was considered of such a nature as to be beyond the power of remedies, it is not easy to say. Probably the "Baillies and Council" thought they had not sufficient power to enforce their own Acts, and deemed it better to refer the matter to the Parliament. Be this as it may, the following Act breathes much of the same spirit that was so conspicuously manifested in the numerous enactments of the Council during the latter part of the sixteenth century. It refers to the punishment for fornication. "That is to say, for the first fault, asweil the man as the woman sall pay the sowme of fourtie pundis; or them baith, he and sho salbe imprisonit for the space of aucht days, thair fude to be breid and small drink. And thairafter presentit to the mercat place of the Towne or Parochin bairheid, and thair stad fesnit, that they may not remove for the space of twa houris, at fra ten houris to twelf houris at none. For the second fault, being convict, they sall pay the sowme of ane hundreth merkis, or than the foirnamit days of thair imprisonment salbe doublit, thair fude to be breid and water allanerlie. And in the end to be presentit to the said mercat place, and baith the heides of the man and the woman to be schauin. And for the third fault, being convict thairoff, sall pay ane hundreth pundis. Or ellis thair aboue imprisonment to be triplit, thair fude to be breid and watter allanerlie. And in the end to be taine to the deepest and foulest pule or water of the towne or parochin, thair to be thryce dowkit. And thairafter baneist the said towne or parochin for ever."—*Acta Parliamentorum. Jacobi VI.*

The only Acts passed by the Town-Council, from the date of the preceding Act of Parliament to the commencement of the eighteenth century, was one, dated 24th April 1650, "Prohibiting the Inhabitants letting houses to any of those vile women, notorious whores, who are appointed to be carted and scourged for their vileness, and banished this Burgh and Liberties, under pain of shame, disgrace, infamy," &c.; and another, dated 17th May of the same year, dismissing Patrick Ramsay, an officer, from his situation, "for resetting Barbara Bain, a common whore."

The next Act of importance is dated 10th January 1700, the substance of which is as follows :—" The Bailies reported, notwithstanding of the great care and pains taken by them to punish common whores and thieves, and banish y^m^ from this city, yet they are still found within this city and suburbs, having no mark or distinction to make them known from other inhabitants ; and therefore were of opinion, that, conform to the custom of other places abroad, these common thieves and whores should be marked upon the nose, by striking out a piece of the left side of the nose with ane Iron made for that purpose, which being considered by the Council, they approved of the Bailies' Report ; And do appoint the Bailies and their successors in all time coming to cause put the foresaid mark upon all common thieves and whores who shall hereafter be found within this City, suburbs, and privileges y^r^of ; and that these shall be repute common thieves and whores who are three several times convicted of the crimes of thieving and whoring, whereanent thir presents shall be a warrant." The Bailies of this generation seem to have been more zealous and determined to eradicate an evil which was so injurious to the morals of the inhabitants than their forefathers ; and, in order to evince their desire for the best interests of the citizens, they, in four years after publishing the above Act, passed the following " Against Adultery and Trilapse in Fornication. Edinburgh, April 12, 1704. The which day the Lord Provost, Baillies, Council, and Deacons of Crafts Ordinary and Extraordinary, being conveened in Council ; Taking to Consideration, how much the horrid and abominable Sins of Adultery and Fornication do abound in this City, which is like to draw down Wrath upon this place, if GOD in his infinite mercy do not avert ; Do therefore declare that they are resolved to put the Acts of Parliament against these abominable Sins to strict and vigorous Execution ; And farder, for the more effectual restraining and punishing thereof : Do hereby Enact, Statute, and Ordain, that for hereafter the persons guilty of the said Sins, shall not only be fined and punished according to the several Acts of Parliament thereanent ; But also that all Burgesses convict of Adultery, or of Trilapse in Fornication, shall from that time lose their Priviledge of Burgess in this Burgh

and Suburbs, and thereupon their Burgess-Tickets is declared void and null to all Intents and Purposes, and they declared incapable of being re-admitted until they produce sufficient Evidence of their having removed the saids scandals in an orderly way, according to the Acts and Practice of this Church, and have payed the civil Penalties."

Prostitutes after this period appear to have suffered no farther molestation from the civil dignitaries. It is very likely that, as they had already found it necessary to inflict punishment on the Burgesses for their licentious behaviour, the Bailies and members of Council themselves would be the next parties who would be charged with the same crime; and, rather than persist in contriving punishments which might soon be inflicted on themselves, they perhaps thought it better to desist from interference. Instead of attempting to brand prostitutes with any particular mark, or inflict on them any severe punishment, their exertions were afterwards principally directed towards the suppressing of the disorders to which prostitutes gave rise, and issuing Acts prohibiting respectable females from wearing plaids and other parts of dress that were likely to confound them with improper characters. As one of the Acts is very similar to the clause in the By-laws made by the Police Commissioners, quoted in a previous page, it may not be out of place to give it:—"Edinburgh, March 22, 1728. The which day the Lord Provost, Baillies, Council, Deacons of Crafts Ordinary and Extraordinary, being conveened in Council, Authorized and Impowered the Constables of this City, Liberties, and Privileges thereof, To notice, take, and apprehend all Banners, Cursers, Swearers, and Blasphemers of God's name, Drunkards, Sabbath-breakers, or any other lewd Persons, either on Streets, Markets, at the Wells, in Cellars, or any where else. And declare they may in these Places demand from the Offenders the pecunial Mulcts imposed by Law; and in Case the Offenders shall make offer of their Fines, the Constables are hereby impowered to receive the same; but in Case of Refusal, the Constables are hereby only impowered to commit their persons to the Guard, there to ly until they be liberate by a special Warrant of one of the Magistrates."

Such is a brief outline of the various Acts of the Town-Council for the suppression of prostitution in Edinburgh. It is obvious that the subject was considered by the Bailies and Council in those early days, as one of sufficient importance and magnitude to merit their serious attention and interference. Their power to enact new laws for the good government of the city seems never to have been doubted; and they appear never to have been wearied in displaying the authority with which they were invested. The punishments to be inflicted upon the guilty do look in many instances arbitrary and severe; but not more so than those that were appointed for other kinds of criminals. For example, in 1574, the Magistrates ordered "All idle persons to remove themselves from the Town and Bounds, or be burnt upon the cheek." Nothing could well be more ridiculous or tyrannical than an Act of this description. Yet such Acts were very common. There is reason to believe that those harsh and brutal measures were sometimes carried into effect, though, fortunately for the citizens, they more frequently fell into disuse very soon after they were enacted. The Bailies and Council always exhibited more of the disposition to do good, than of their ability and wisdom to contrive measures for the accomplishment of their object. But even for their good intentions, they deserve credit. And it is certainly desirable that more of the zeal that was manifested by the ancient, were combined with the superior wisdom and intelligence of the modern Magistrates and Councillors. Were the authorities simply giving effect to the Act of the Town-Council, "Authorizing and Impowering the Constables to apprehend all Cursers, Swearers, and Blasphemers," &c., or to the 79th clause of the "Rules, Regulations, Orders, and By-laws made by the General Commissioners of Police," it would show that they did not bear the sceptre in vain. But while they allow the streets to be crowded day after day, and night after night, with "Cursers, Swearers, and Blasphemers," and scenes the most disgusting and immoral to take place, without even attempting to enforce their own orders, they are certainly chargeable with a deficiency of zeal and laxity of duty. And if there be any doubt of their right to act up to the regulations of the Commissioners

of Police, let them make application elsewhere, and they will obtain it.

It may be asked, what can the Magistrates and Police authorities do for the suppression of prostitution? In reply to this, it may be observed, first, that they have full power, and, in virtue of their offices, are bound to preserve the public peace. The disturbances to which prostitutes give rise, both night and day, are familiar to every one who is in the habit of walking along the streets. In the High Street more especially, where the lowest and most dissipated class of abandoned women reside, these commotions are very common. Scarcely a day elapses without one or more occurring. Besides the injury which the wretched individuals more immediately engaged in these squabbles may sustain, the peaceable inhabitants of the neighbourhood are kept constantly in a state of alarm and excitement. So long as women of dissipated habits and depraved character are allowed to stroll about the streets, and to stand and obstruct the entrance to closes—where they are ready to pounce upon every person who passes them—these disorders will continue to exist. Now, the duty of the guardians of the public peace is here quite obvious. The cause of these annoyances ought at once to be removed. Every woman of notoriously bad character should be compelled to keep within doors, and at no time allowed to come forth into the open street in pursuit of her calling, or in a state of intoxication. This may be thought impossible. But let those who object to it remember that it is no speculative theory that is suggested; for the experiment has already been tried in Paris, and found quite practicable. No disturbance, nor even any woman known to be a prostitute, is ever witnessed on the streets of that city; and why may they not be as effectually restrained in Edinburgh? It is the conviction of the author, that these public nuisances could be as effectually suppressed by an active police without a license as with it. The licensing system has no advantages that may not be obtained without giving countenance to the continuance of prostitution in any form. This is stated more particularly in reference to such towns as Edinburgh. It may be objected by many that, were the civil authorities interfering in the manner

advocated, such restrictions would be an encroachment on the liberty of the subject. Duchatelet, after stating all the arguments for and against this opinion, comes to this conclusion, that "they are insufficient to prove that personal liberty is a right which prostitutes ought to enjoy, as they have abandoned the prerogatives of all other ranks of society."

In the second place, it is the duty of the Police authorities to interfere in order to preserve the property of the members of the community. While prostitutes are allowed to appear publicly, and to remain unmolested, countenance is given to the continuance of a class of thieves and pickpockets. It is unnecessary to refer to what has been repeatedly stated in proof of their dishonesty. Suffice it to say now, that were prostitutes guilty of no other crime than that of stealing, those who are invested with authority ought to make them subjects of special surveillance. A common swindler does less harm in this respect than a common prostitute; inasmuch as the latter has often access into company, and enjoys opportunities of robbing, which the former seldom obtains.

But the preservation of peace and property are not more urgent reasons for an interference, than the removal of prostitution as a nuisance, which is disagreeable to the eyes, the ears, and the feelings of the community. It may be a matter of little moment to those who are in the daily habit of swearing and making use of obscene language, to have their ears dinned with horrid imprecations and oaths; but to those who are unaccustomed to such salutations, they are most abominable. And what must the feelings of virtuous females be, when they observe those of the same sex with themselves impertinently attacking every gentleman who passes them on the street—or reeling in a state of intoxication, with their garments in disorder, and their persons indecently exposed? Surely, for the sake of modest females alone, nuisances of this description ought to be removed.

The interference must not, however, stop here; landlords and tenants must be protected from the annoyances to which they are so frequently subjected, in consequence of the vicinity of public brothels to their property and dwellings. Those only who have

been obliged to submit to these grievances, are able to convey an idea of the mental uneasiness which they have experienced in these situations; but it is easy to imagine that families so situated must feel any thing but comfortable. One person who resided in Rose Street has mentioned to the author, that, on account of the almost nightly quarrels and drunken brawls which occurred in a brothel in the neighbourhood, he and his family scarcely knew what it was to enjoy one night's undisturbed repose, and very frequently were obliged to rise to see that the unfortunate females were not committing murder. Were all the proprietors of the same mind, the evil could be remedied without the interposition of the Magistrates or Police; but when one lets his property to a tenant of a base character, it is right that the other landlords should be indemnified for the loss which they may sustain in consequence of the decline in the value of their property, and that the adjacent tenants should receive that protection to which they are entitled as peaceable and orderly subjects, and contributors to the support of a civil police. It was a practice about eight years ago for the tenants to subscribe for the payment of a man to hold a burning torch in the entrance to some of the brothels in Rose Street, on the supposition that visiters to these dens of infamy would thereby feel ashamed of their conduct, and give up their visitations, on being exposed by the light to the impertinent inspection of the torch-holder and one or two others who came out of curiosity to see if they could recognise any of them. The advantages gained by this novel mode of procedure, however, were very partial; and it was consequently soon relinquished. A Miss Burns, an unfortunate female of last century, and now immortalized by the publication of "Kay's Portraits," proved such a nuisance to the neighbourhood, that the Magistrates were obliged to exercise their authority and banish her from the city. The following short account of her sentence and causes of it, taken from the work referred to, shows that the spirit by which the Magistrates were actuated during the two preceding centuries, was revived at a comparatively recent date. "Miss Burns came to Edinburgh about 1789, at which period she had scarcely completed her twentieth year. Her youth, beauty, and handsome

figure—decked out in the highest style of fashion—attracted very general notice as she appeared on the 'Evening Promenades;' and the fame of her charms having at length brought her before the Magistrates, on a complaint at the instance of some of her neighbours,* the case excited an unusual sensation. Banishment 'forth of the city,' under the penalty, in case of return, of being drummed through the streets, besides confinement for six months in the house of correction, was the severe decision of Bailie Creech, who happened to be the sitting Magistrate. Against this sentence Miss Burns entered an appeal to the Court of Session, by presenting a bill of suspension to the Lord Ordinary, (Dreghorn,) which was refused; but, on a reclaiming petition, the cause came to be advised by the whole Court, when one of the private complainers acknowledged that he had been induced to sign the complaint, for which he was sorry, in ignorance of any 'riot or disturbance having been committed in the [petitioner's] house.' This statement had no doubt its due weight; and the Court was pleased to remit to the Lord Ordinary to pass the bill."

IV.—MAGISTRATES OUGHT TO BE INVESTED WITH SUMMARY POWERS TO SUPPRESS HOUSES OF BAD FAME, AND TO CONVICT AND PUNISH BROTHEL-KEEPERS, PROCURESSES, AND OTHERS PANDERING TO A LIFE OF PROSTITUTION.

As there may be doubts regarding the powers which Magistrates at present possess, and as the evil of prostitution is of such a nature that no hope can be entertained of its suppression without the interference of the civil authorities, it is necessary that full authority be granted to them by Parliament to adopt every measure which they deem fit for obtaining so desirable an object. No person who has any wish for the welfare of the citizens, has the least doubt regarding the propriety of suppressing gambling-houses and other riotous places; yet it is somewhat surprising that

* She lived in Rose Street, directly opposite the back windows of Lord Swinton's house.

the powers of the Magistrate have never been extended to the putting down of houses of bad fame. Is there any comparison between the evils resulting from a gambling-house and those arising from the toleration of a public brothel? It may be confidently asserted that, while the former ruins the character and exhausts the means of one individual, hundreds are depraved and ruined for life by the continuance of the latter. In proportion to the amount of the evil, so ought the exertion to be for its suppression; and while it is enacted, "That if any person or persons who is or are licensed to sell ale or beer, or spirituous liquors, shall permit any breach of the peace, or riotous or disorderly conduct within the house, office, or premises occupied by him, her, or them for vending such liquors; or shall knowingly permit or suffer men or women of notoriously bad fame, or dissolute girls or boys, to assemble and meet therein; or shall permit or suffer any unlawful games therein, whereby the lieges may be cozened or cheated, &c. &c., shall be liable in a penalty not exceeding ten pounds sterling, &e., and find security for their good behaviour;" it should also have been enacted, that wherever "women of notoriously bad fame" are assembled in numbers together in a house professedly for the purpose of earning a livelihood by immoral means, polluting the characters of the young, and robbing the thoughtless members of the community of their money, they shall be liable to conviction at the instance of the superintendent of police, and subject to a penalty.

The following observations from the work of Dr Ryan are so striking and appropriate, that it is considered best to give them verbatim:—"Every thing which has even the appearance of evil should be at once suppressed. But this can only be effected by extending the powers of the Magistracy and Police; and after this, by a most rigid classification of persons committed to prison. I give an instance from the *Companion to the Newspaper*:—The two cases (a man and his wife) of 'keeping a disorderly house,' a hotbed of vice and misery, a fruitful source of wretchedness and guilt, the justices seem to look leniently upon, ten days' imprisonment being inflicted upon them; whilst 'selling fruit on the pathway'—a crime having no immorality whatever—is punished

with no less than thirty days' incarceration. The keeper of a brothel is a being dead to every sense of decency and shame. To him or her it is simply a few days' confinement. They are not robbed of the slightest consideration among their usual associates, with whom, on the contrary, they find sympathy. They are 'in trouble,' and every effort is made by their friends to alleviate the tedium of their few days' detention. To virtuous girls, thirty days' confinement in a common jail is in most cases ruin. The young female of fifteen, convicted not of any breach of positive morality, but merely of an offence against convenience, is perchance shut up in the same room with the hardened dealer in female seduction. The two 'keepers of a disorderly house,' imprisoned for ten days, would thus be enabled to turn their 'trouble' to good account. A constant supply of victims is provided for them; and their committal ceases to be a punishment. This is a revolting picture, but it is a faithful one."

After stating the advantages that may be obtained by education and other means for the suppression of prostitution, the same author goes on to observe, that, "under present circumstances, it is evident that the law is calculated to effect more good" than any other means; "for while most prostitutes have received an education of some sort, and are able to read if not to write—brothel-keepers, who for the sake of money are ever anxious and ready to encourage and perpetuate prostitution, *can only be restrained by the law.*" "Education may instruct the young, and guard them against vice. Penitentiaries may rescue the fallen, *but the only power on earth that will reach the brothel-keeper and restrain him, is the law.* If the brothel-keeper and his agents are brought under severe and effective enactments, it will follow that the number of prostitutes must be reduced." Dr Ryan, after showing that the various legislative enactments that have been passed (25 Geo. II. c. 36; 28 Geo. II. c. 19; and 58 Geo. III. c. 70) are inadequate to reach the evil, as also the difficulties which attend their administration, suggests the total repeal of these Acts so far as regards brothels; and a more easy, simple, and efficient method adopted in its place. "I would suggest," says he, "that an Act of Parliament should be

passed, founded upon the principle of summary jurisdiction, with an extension of the powers of the police and magistracy, giving to any person the right to complain to a magistrate of the existence of a brothel; and that the evidence of the police and neighbours to the fact should be sufficient, without requiring a guilty witness to be produced, to authorize the magistrate to send the accused to prison for any term not exceeding six months; reserving to himself the right, in the event of a very flagrant case, to commit the offending party for trial as a felon. This would effectually check the evil with but little trouble and expense."

While brothel-keepers are permitted to continue unmolested, as they are at present, little permanent good can be expected to result from the other measures that may be adopted for the suppression of prostitution. They have resources at their command; and the mischief which they occasion is unaccountable. Their agents, the procuresses, are ramified throughout the whole city and suburbs, and are exerting all their energies to entrap the innocent and unsuspicious. If the source of this evil were attacked and destroyed, such diabolical proceedings would also be terminated. "Every person," observes the author already so freely quoted under this head, "found detected in using indecent incentives, or selling indecent publications, or in any way promoting and encouraging prostitution, or an illicit intercourse, should be punished as the brothel-keeper, or heavily fined. All tutors or servants practising any means for the demoralization of either sex, should be punished in the same way as a confidential servant who had robbed his master would be under the existing Acts relative to felons." Probably it would be conformable with sound policy to renew some of the ancient Acts of the Edinburgh Town-Council, which punish the male as well as the female offenders. It is scarcely consistent with the principles of justice that the one sex should suffer solely for a crime of which the other is equally culpable. The gentlemen who established a green grocer and a mangle-woman in business—as also those who subscribed for the silver tea-set that was presented to the brothel-keeper as a token of respect for the zeal she had always manifested to please them—were certainly as deserving of punishment as any procuress that

ever existed. In short, brothel-keepers and trepanners of every description, are only the emissaries of such individuals, and are not more guilty than those who bribe them to such acts of wickedness.

II.—MEANS TO BE ADOPTED FOR REFORMING THE VICTIMS OF PROSTITUTION.

This is probably the most important subject to which allusion has yet been made, and also perhaps of all others the most difficult to treat successfully. Whatever measures are suggested or adopted, those who are too sanguine of their success will have their expectations disappointed. The reformation of all, or even of a majority of prostitutes, is a work beyond the power of man. Those, however, who have hitherto been rescued from their degraded life and perilous situation, are a mere fraction of the number that might have been saved, had even ordinary exertions been made for accomplishing so laudable an object. Although complete success cannot be expected to attend the best efforts that may be made in this particular field; yet the philanthropic part of the community ought not on that account to be dull and listless in so good a cause. It may be remarked, in the words of the Rev. Thomas Dikes—"If there be a pure unadulterated pleasure which can visit the human heart; if there be a work of mercy which can requite our labours; if there be a benefit bestowed on our fellow-creatures which will extend beyond the limits of time into the boundless ages of eternity;—it is that of being the humble instruments of turning such sinners from the error of their ways, and converting them to God. Think of the blessedness of restoring such lost children to the bosom of society, and to the arms of their mourning parents; and, above all, think of the blessedness of their being restored to the mercy of their God. This is a happiness in which the celestial beings themselves will deign to share; for there is joy in the presence of the angels over one sinner that repenteth." It is impossible to say, before a trial be made, who will or will not be reformed and restored to

their friends and society. The most hopeless and most hardened may often become more penitent and pious than those of whom higher expectations were at first entertained; and none therefore ought to be given up as being beyond the reach of remedy. "Let not those unhappy women," observes the same eminent divine, "who desire to turn from the error of their ways, be shut out any longer from mercy; remove them from the haunts of wickedness, and from their abandoned companions; bring them under the means of instruction, and let them hear that gospel which speaks peace to the broken-hearted;—let them hear those tidings of great joy, which perhaps have never before been sounded in their ears. Perhaps they will repent. Perhaps God, even our own God, will give them his blessing, and enable those poor penitents to join in that triumphant song of the church of old—'O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me.'" With a view to this praiseworthy end, it is intended, under this division, to speak of the Advantages to be derived from Penitentiaries or Magdalene Asylums—to give a Comparative View of the Success which has attended the exertions of these Charities—to offer a few Observations on their Management and Situation—and show their Inadequacy to accomplish all that is desirable; with Suggestions as to how they may be rendered more useful.

I.—ADVANTAGES TO BE DERIVED FROM MAGDALENE ASYLUMS.

Magdalene Asylums are institutions established for the purpose of receiving such unfortunate females as appear to have experienced a conviction of the sinfulness of their conduct, and are willing to avail themselves of the advantages which they hold out to them. The objects which these Asylums have principally in view, are to afford a temporary refuge till a more permanent one be obtained—to give them a religious and other necessary instruction, such as reading, sewing, washing, glazing curtains, &c. &c. —to endeavour to effect a reconciliation with their friends, and restore the females to their status in society—or to procure for

them such situations as they are qualified to undertake, after their residence for a certain period in the institution.

The first institution of this description was founded by William III., bishop of Paris, about the beginning of the thirteenth century. A second was established in 1618, by Robert de Moutry, a merchant in Paris, who, having fallen in with two abandoned girls who had become penitent, received them into it, and provided for them; they were followed by many others, whom he assisted in the same manner. Sainte-Pelagie, a celebrated establishment of the same kind, was founded in 1665 by the lady of Miramion, a person of a remarkably benevolent disposition, who was found foremost at that period in every work of beneficence. Louis XIV., in 1686, gave to a widow lady, who had become interested in penitent prostitutes, a house in the Rue du Cherche-Midi, to carry out her benevolent projects. It was a principle with this lady, Locombe, to refuse admission to none who pleased to enter her institution. In a short time it was found to be too small to contain all who made application for admittance; and first one addition and then another was made to it, till in less than two years it contained 120 persons. In the course of the next ten years, three similar establishments were formed in Paris, denominated Sainte-Theodore, Sainte-Valere, and Sauveur. There is an institution having the same objects in view as the preceding, under the name of Saint-Michel. All these asylums were abolished during the first Revolution in France. It was only in 1821 that another institution was set apart for the special purpose of receiving penitent prostitutes. This house is called Bon-Pasteur. This was the only one in Paris at the time when Duchatelet published his work. The success which has attended it will be alluded to under a subsequent head. The Bon-Pasteur is maintained by an annual gift of 4000 francs from the City of Paris, and 1500 francs from the Council of Hospitals. The police contribute nothing to its support.

In London, the first institution having the same object in view was the Magdalene Hospital, which was established in 1758. It can admit about eighty penitents a-year, and is supported by voluntary benefactions. The next asylum that was instituted for

the reception of penitent prostitutes in London, was the Lock Asylum, which is believed to have been opened in July 1787. The London Female Penitentiary was established in 1807, and is now a very flourishing institution; the Guardian Society, in 1812; the Maritime Penitent Refuge, in 1829; and the London Society for the Protection of Young Females, and Prevention of Juvenile Prostitution, in May 1835, which is perhaps the most important society that ever was established. Besides these, belonging to the metropolis, there are several institutions of the same description in the provincial towns throughout England.

There are only two Magdalene Asylums in Scotland—the one in Glasgow, and the other in Edinburgh. The latter was opened for the admission of penitents in 1797; and from that period till the publication of the Report in 1837, had received 814 penitents. Such is the whole amount of accommodation provided in France, England, and Scotland, for the reception of those poor unfortunate females who have departed from the path of virtue.

Although the means at present in operation are inadequate to prevent the suffering and ruin which is yearly overtaking thousands of the female part of the population, the institutions already established have afforded a shelter and protection to many who, but for their opportune assistance, would have perished in the utmost wretchedness and misery. Were no other advantage resulting from Magdalene Asylums than merely affording a temporary home, where the victims of prostitution may seriously reflect on the perilous nature of their situation, and have it in their power to choose between what will be of infinite importance to their temporal and eternal destiny, and that which will prove a source of unceasing grief and misery to them, they are deserving of encouragement and support. While these unfortunate women are in the midst of their wicked companions, there is no time allowed them for deliberation. The tide of licentiousness rushes so imperceptibly and forcibly upon them, that they are unable to offer any resistance till they are entirely overpowered and overwhelmed by it. While they continue amongst their associates they must act as others act, till they become so hardened in wickedness, that it is a matter of indifference to them whether

they do right or wrong. A moment's reflection on the dangerous nature of their conduct so alarms and distresses them, that they hasten to drown their grief in dissipation, or by joining in the sinful conversation and merriment of the brothel. If they think of returning to their friends, they see that their habits, manners, and mode of conversation are so gross and offensive, that they are no more in a fit state to associate with virtuous people. Neither do they find their morals so pure, nor their minds so determined to break off all their evil practices, as to venture again amongst their relations, lest they should be a new source of grief and dishonour to them. Now, the Magdalene is an institution admirably adapted for females in these circumstances. By it they can be at once rescued from the wicked counsels of their miserable companions, and from the tide of circumstances which is hurrying them on to everlasting misery. They are in the mean time saved from the pressure of want, and have the advice and assistance of those who are more wise and experienced than themselves, as to the best way of opening up a correspondence with their friends, and making an atonement for the dishonour they have brought upon their families. The time which elapses during their residence in these charities, is sufficient to wean them from those habits that were both immoral and offensive, and to train them to new ones; and they are thus, at the termination of their probationary life, prepared to meet with virtuous society, and able to conduct themselves judiciously in the world.

Magdalene Asylums are of great advantage to all penitent prostitutes, whose education and instruction in the ordinary household duties have been neglected. Besides having the principles of religion strictly inculcated upon them, those who have not learned to read in childhood are instructed by the superintendents or chaplains of the institutions. Those who have been brought up in habits of idleness, are trained to industry and activity; and many who would otherwise have been slothful and indolent for the whole of their lives, have, from the instructions which they have received in these charities, afterwards become useful and honourble members of society. It may be observed here, that, while the advantages of Magdalene Asylums cannot be denied, the

managers of these institutions have paid more attention to economy than to the future interests of their inmates. This is true more particularly of the managers of the Edinburgh Asylum. Needlework is almost the only kind of employment in which the females are engaged. Let this question be seriously put to those who have the management of this establishment, Is it your desire that these females should be trained, while under your care, to be useful members of society? There can be no doubt that they do; for it is believed that every one of these directors are conscientious in the discharge of their duty. How do you imagine that your object can be best attained? By training them for house servants. Do you learn them to cook—to wash and dress, &c.? No: but we teach them to sew; and, if they cannot find a place, they will be able to earn a livelihood by the needle. Gentlemen, you are wrong. Training them to sewing is equivalent to training them to what you were most anxious that they should avoid, and acting in direct opposition to the objects contemplated by your institution. Low prices of needlework and want of employment have been shown to be very prevalent causes of prostitution, and yet you are unwittingly instrumental in adding numbers to the overstocked market. This is no ideal assertion, but consistent with facts in possession of the author. A list of names of females who have been in the Edinburgh Magdalene, who are prostitutes at the present day, could be produced, that would scarcely be credited by the public. In the hope that the managers will soon see their error, and that the dawn of a new era for the prosperity of the institution has already commenced, the author will for the present decline publishing it. Had these females been trained for household servants, instead of being confined to sewing for two years, many of them would this day have been an honour to their sex, instead of walking the streets as abandoned women. Although sewing may be as necessary as any other kinds of education for a female, yet it is of comparatively little importance to a penitent prostitute, and is sure to lead her again into temptation. Washing and dressing are of infinitely greater moment to them. Their admission as servants into a pious family, is the only safeguard for their future good behaviour; and yet,

while they are in the Asylum, they are deprived of an opportunity of qualifying themselves for entering upon such a situation. If they had as much employment as sewers, after they were discharged, as they could desire, still the circumstance of their having their time at their own disposal, is very unfavourable to their continuance in a course of virtue. Of course, those who are thoroughly imbued with religious principles, are exempted from this suspicion. These remarks have strict reference to the Edinburgh Magdalene; for, so far as the author is aware, washing and dressing forms an important part of the employment of the females in all the other institutions referred to in a previous page.

The procuring of situations, or restoring unfortunate females to their friends, is another advantage arising from institutions for the reception and reformation of prostitutes. While they continued in their licentious career, there was little prospect of these infatuated women being admitted into any respectable family; but after undergoing a proper training, and giving satisfactory evidence of a change of disposition, few families would have much hesitation in employing them when confidently recommended. And how often has a reconciliation been effected with their friends, by the intercession of the managers of these asylums, when their own applications to be re-admitted to the homes of their parents would have been of little avail? It is often afterwards a matter of sincere gratification to all parties that such intercession was made; for without it individuals most closely related might have remained mutually estranged during the whole term of their natural lives.

Such being the advantages of a Magdalene, it may be said, in the words of the London Female Penitentiary address—"Surely no one, alive to the feelings of humanity, can in such a cause resist its impulse, or refrain to contribute, according to his ability, towards the support of a charity which purposes not only to reform them (unfortunate females)—not only to afford a refuge from misery, but a school of virtue—to destroy the habits of idleness and vice, and to substitute those of honest and profitable industry, thus benefiting society whilst the individual is restored. Nor can such an one be insensible to the joy that he may thereby be instrumen-

tal in imparting to many affectionate parents, whose days are perhaps now clouded with melancholy, and their hearts wrung with anguish, whenever they reflect upon the sufferings and infamy in which a still beloved daughter is involved. The sensations, however, of rapturous delight that must be felt when such a daughter, reclaimed, returns to the bosom of her parents, are utterly beyond the power of language to describe.

"And ye highly favoured women! whom a merciful Providence has preserved in the path of virtue, and shielded from the shafts of reproach—who are blessed with all the mild charities of virtuous and domestic society, and cheered by the hopes and consolations of a divine religion,—say, can you be insensible and inactive in such a cause as this? Oh! no. It is impossible. We see you, on the contrary, animated by benevolence, and glowing with zeal, step forward to save these perishing daughters of affliction. We see the tear of sympathy and compassion glistening in your eye, and your liberal hands attesting the generous emotions of your souls. We hear you, in the native eloquence of the heart, pleading the cause of suffering humanity, awakening the insensible, stimulating the inactive, exciting liberality in the selfish, and imparting to the benevolent mind a more ardent zeal and a more active energy. We behold you employing all the peculiar influence of your sex, and in all your relations as wives, mothers, daughters, sisters, in promoting the interest and success of an institution, which we wish you never to forget, is founded for the relief of the miserable of your own sex *exclusively*."

II.—A COMPARATIVE VIEW OF THE SUCCESS WHICH HAS ATTENDED THE EXERTIONS OF THESE CHARITIES.

The number of females rescued from destruction by the various institutions set apart for that purpose in London, averages about 500 annually, which is less than a tenth part of the prostitutes in that city that are every year passing into eternity. It is stated by Dr Ryan, that while 11,000 individuals have been benefited by these asylums, *four millions* have, within the same portion of time, been sacrificed by prostitution. It may be safely

asserted, regarding Edinburgh, that, while 814 have received a refuge in the Magdalene, 162,800 females have perished in their iniquity.

Although the principles upon which these institutions are established, and the regulations by which they are governed, are very nearly the same; yet the contrast between the success attendant upon their exertions is very striking, and somewhat inexplicable. For example, the Magdalene Hospital in London, from its commencement in August 1758 to January 1808, admitted 3865 females, of whom 2532 were reconciled to friends or placed in service, being about 63¾ per cent. of the number received into the asylum. The London Female Penitentiary, which was instituted in 1807, has afforded a refuge (at the last anniversary meeting, 1839) to 2429 persons, of whom 1442 had been sent to service or friends, which is about 59⅔ of those admitted. Since the opening of the Edinburgh Magdalene in 1797, up to the time of publication of last report in 1837, 814 unfortunate females have been received into the institution, of whom only 293, or about 36 per cent., have been sent to their friends and situations. It may be stated generally, in regard to the Bon-Pasteur in Paris, that its success is still less satisfactory than that of Edinburgh. As the report and regulations of the Glasgow Magdalene are not expected to be printed before the publication of this essay, the author is not in possession of any data by which the success of its operations can be determined.

A question naturally arises here, to what is the difference in the result of the operations of these institutions attributable? It must be owing to one of two things; either to some defect in the regulations and management of some of these asylums, or a want of co-operation of the public to assist the directors in their important labours. The first of these will fall to be considered under a subsequent head; and it is only necessary here to examine how far the want of public co-operation will account for the variance of the benefits derived from these establishments.

Two things are indispensable for the prosperity of Magdalene Asylums—namely, liberal contributions, and a disposition on the part of private families to receive those females who have been

reformed as servants. While the London Female Penitentiary receives about £950 of subscriptions and donations annually, the Edinburgh Magdalene Asylum seldom collects more than £150. It is obvious, that, with such a limited income, the same amount of good cannot be accomplished by the latter as by the former. This, however, only shows that the same number of persons cannot be benefited by the Edinburgh Asylum as by the London Female Penitentiary; but does not show why there should be a greater proportion of those received into these institutions restored to society by the one than by the other. The directors of the Edinburgh Asylum, owing to the want of subscriptions, have repeatedly been obliged to circumscribe their operations, and refuse admission to many who might have been saved, had a benevolent public given more countenance to their labours. There is at most only accommodation for about forty inmates; and it says little for the charity of the citizens of Edinburgh, that even this number had to be diminished for the want of the funds necessary for the support of the poor penitents who fly there for protection from the direful consequences of a licentious life. It may be argued, that people are called upon to subscribe to so many charitable institutions, that their circumstances will not permit them (however much they felt inclined) to contribute to them all. There is both reason and force in this argument; but it often happens that those who make use of it, give to none whatever. On glancing over the reports of the different charities in Edinburgh, it is observed that they are supported by a few individuals, and that these invariably subscribe to them all; while thousands of respectable citizens do not contribute to any of them. But, even admitting that they did, there is no charity in Edinburgh that has more claims on the sympathy, attention, and support of a benevolent public, than the Magdalene Asylum; as none, under right management, is capable of doing so much good.

It is not with means alone that the public ought to assist in rendering the exertions of the directors of the Magdalene Asylum beneficial to those who place themselves under their tutorage and guardianship—measures must also be adopted to prevent their labours proving abortive. The unfortunate females who have been

rescued from imminent danger, wretchedness, and suffering—trained to new and industrious habits, and instructed in what is most essential to the interests of their immortal souls—must not be deserted the moment the appointed period of their sojourn in the Magdalene expires. There is no want to oppress them—no ruthless vagabond to molest them—and no dazzling temptation to lead them from the path of duty, while they continue under the superintendence of the matrons and directors of that institution; but the danger begins to threaten them the moment they are cast upon their own resources, unless they are still kept under the care and inspection, and guided in all things by the counsel, of those are who interested in their welfare; and hence the necessity of pious and respectable families taking them into their houses as servants. Unless this is done, the whole expense and trouble of the managers of the Magdalene are in a great measure lost.

This will explain so far why the success of the Edinburgh Magdalene, in reclaiming prostitutes, is so much behind similar institutions in London. Comparatively few families have taken an interest in the welfare of any of its inmates, or received them into their households. Instead of encouraging those females who have so laudably availed themselves of the privileges of the Magdalene, and given every evidence of their sincerity and desire to follow a virtuous life, respectable individuals have too often viewed them as degraded outcasts, and unworthy of the slightest encouragement or attention. Persons of undoubted piety and benevolence have been as regardless of their duty in this respect as those who make no such professions. This is the less astonishing, seeing that the directors of the Magdalene themselves seem so little disposed to admit them into their own families. It is not intended to deny that some of the managers have done so; but this may be looked upon as the exception to the general rule. Are there any of the directors at the present day, minister or elder, who have taken any of the inmates of the Asylum into their houses as servants? If there is not, it shows that they must have a great want of confidence in the work of their own hands; and forms a ground of argument to those who are ever ready to take advantage of the example of others to shield their own conduct.

These arguments, it must be admitted, are of little force, provided the females are not trained while in the Magdalene (as has already been shown to be the case) to household work; but they are advanced on the supposition that it is quite possible that they can be prepared, when there, for the various domestic duties devolving upon them.

From the number that is admitted into service, when they are discharged from the Asylums in London, it appears that the same want of disposition to second the efforts of the managers of these charities, does not prevail so much there as in Edinburgh; and hence the committee of the London Female Penitentiary are enabled to say, that they "have not in any past year been left to deplore that they have wholly laboured in vain; and they feel assured that the good seed of the kingdom is at all times destined to yield a crop: they desire, therefore, in the morning to sow the seed, and in the evening to withhold not their hand; and, in the use of appointed means, to wait upon Him who can bless the means employed, and, through their instrumentality in the conversion of immortal souls, occasion a revenue of praise and glory to result to his own glorious name."

III.—OBSERVATIONS ON THE MANAGEMENT AND SITUATION OF MAGDALENE ASYLUMS.

It may be remarked generally of these Asylums, that their affairs are managed by a board of directors, who are chosen from the body of the subscribers. It is the duty of the committee of directors to elect matrons, chaplains, physicians, and other servants or office-bearers of the institutions. Stated meetings are held for the purpose of transacting business and forming new regulations; and new directors are elected at the annual meetings. The following statement from a circular of the London Female Penitentiary, will convey a pretty fair idea of the principles by which these establishments are conducted:—"The *external* affairs of the institution are managed by a committee of twenty-four gentlemen, while its internal economy is under the superintendence of an equal number of *married ladies*, who unite to

distinguished excellence of character the indispensable qualifications of discriminating judgment and active zeal. They meet every Wednesday, at eleven o'clock, to receive applications for admission, and to superintend the affairs of the house.

"A *prompt admission* of the applicants whom it is deemed prudent to receive, is a distinguishing feature, and an important recommendation, of this institution. The greatest care, however, is taken to prevent any one from being fully admitted upon the establishment, who does not appear to be sincerely desirous of reformation. With this view, every female who is received into it is subjected to a probation for *three months;* and, after *full admission*, she is still liable to be expelled, if she display a refractory or incorrigible temper, or refuse to conform to the established regulations and discipline of the house."

After stating that the penitents are instructed in the knowledge of Christianity, according to the doctrines and articles of the Church of England, and that divine service is regularly performed twice every Sabbath, and one evening in each week, the circular goes on to say—"Industry prevails through the whole house. Each female is regularly engaged in some useful and profitable employ. Thus habits of application and diligence are forming, the dangers of idleness repelled, and the means of virtuous and honest subsistence put into the hands of many who have lived on the wages of iniquity.

"The employment in which the inmates are usually engaged, is as follows:—Plain needle-work—household work in all its branches—the business of a laundry to qualify them for service—washing, ironing, and mangling family linen." The house contains about 100 inmates, and comprises the following wards:—1. A prompt reception ward. 2. A probationary ward. 3. A full admission ward. 4. An infirmary in a detached building. 5. An extensive laundry.

Suitable encouragements are also afforded by this institution for the cultivation of the social affections, by promoting the association of such as possess a congeniality of mind and disposition, or whose qualifications and pursuits resemble each other. "A system of employment," says Highmore, "is also established;

each female is *gradually inured* to industrious habits: she is instructed in some branch of useful and profitable labour, *best suited to her capacity and turn of mind.*" "Each of them has a separate bed, and is allowed a portion of her earnings in the industrious employment allotted to her." And "in the same class, attention is paid in separating those whose tempers do not agree, and, to encourage the exercise of kind affections, *by gratifying them in the preference of particular associates*, provided this preference appears to be founded on commendable principles."

Such are a few of the leading principles in the government of the London Female Penitentiary; and it must be candidly acknowledged, that, for their benevolence, wisdom, and liberality, they are surpassed by the regulations of no institution of the same description in Great Britain. There, however, seems to be something in the nature of a probationary ward that is not very consistent "with the cultivation of the social affections," which the managers pretend to keep specially in view. The nature of a probationary ward will be best understood by the following statement from the report of the Edinburgh Magdalene Asylum for 1837:—"Every female, for two months after admission, is kept in a room apart from the other inmates, employed at needle-work and receiving religious instruction. At the end of that probationary period, if she has given any thing like satisfactory evidence of a desire of reformation, she has the option of going out again to the world, or of becoming a regular inmate of the Asylum." In the preceding report (1835) the directors gave a much more unfavourable aspect to this probationary period. After vaunting of the success which had attended the introduction of some novel and important discovery in the discipline of the institution, they went on, in a foot-note, to tell what this innovation was, and observed, that "every female, on admission, *has her head shaved!* and is confined to her own room for two or three months, during which time she is employed sewing, and permitted to have intercourse only with the matron, chaplain, superintendents, and visiting members of ladies' committee, who communicate such instruction and advice as her circumstances require. The sincerity of her professions is thus put to the test, and ample opportunity

afforded her for undisturbed serious reflection. If she has acted consistently, and is willing to continue in the Asylum at the expiry of this period of probation, she is allowed to join the other females in the work-room. *Shaving the head* was resorted to with a view to repress a desire to get out, common to many after a few days' residence in the Asylum. In such a state of mind, it was found almost impossible to instil proper principles; but, by the adoption of the practice alluded to, *an advantage has been gained*, as no woman likes to leave the Asylum without her hair; and, before it has grown a proper length, she has become habituated to her situation, and, by instruction and example, made to see the sinful course she has been pursuing. This effect has failed in only two out of fifty cases!"

The advantages of shaving the head would have appeared much more satisfactory, had the directors stated that they had discovered a new method by which to raise funds for the support of the institution. It is easy to see how they could dispose of the hair to advantage; but it is not so easy to discover how a head deprived of this natural ornament could be made so much more tractable. Only one case is recorded, where a very remarkable effect was produced by cutting out the hair; and there is such a difference between the persons and the circumstances of Samson and the poor penitent Magdalenes, that it would be unjust to infer that any similarity of effect would be produced. But, even were all the "advantages" gained by shaving the head that have been attributed to it, the object attained would not justify the severity of the means adopted for accomplishing it. The practice, in every point of view, is unjustifiable. The injury which a woman's feelings must sustain by such an operation, is more than sufficient to counterbalance all the good effects said to result from it. A poor penitent girl flies to the Magdalene for refuge and protection, and the first symptom of encouragement she meets with is, the barber's razor depriving her of what she holds next dearest to her life. Instead of a welcome and friendly, she experiences a *shaving*, reception. She is put on a level with the inmates of bridewell and bedlam. While she imagined to herself that she had voluntarily resigned a life of wretchedness and misery, and resolved

to pursue one more in accordance with morality and religion, she discovers she has to make a sacrifice for which she was not prepared, and to pass through an ordeal which must be very discouraging to the most sincere penitent. This, together with other modes of discipline peculiar to the Edinburgh Asylum, will perhaps account for its comparatively fruitless exertions. It is fortunate that this abominable practice, notwithstanding its overrated advantages, is now set aside, and would not have been alluded to at all, but from the idea that it will assist in explaining why the Edinburgh Asylum has only rescued 36 per cent. of its inmates, while those in London have been instrumental in saving upwards of 60 per cent., which is a very striking difference.

A probationary ward seems to be an indispensable adjunct to every Magdalene Asylum; but, with the exception of that in Edinburgh, it does not appear to have ever been set apart as a place of punishment. The advantage of a separate apartment, for training new incomers in any branch of industrious employment to which they had been previously unaccustomed, might easily be conceived; but, in order to gain the object contemplated by it, it ought to be void of every thing like restraint and prison discipline. Neither ought the period of their sojourn in the probationary ward to be restricted to any particular number of weeks or months, but regulated by the natural disposition and progress which the individual has made in the tasks and employment assigned to her. Entire separation from the other females in the establishment is cruel, and does violence to their love of society and friendship—a very active and powerful feeling in the nature of every woman. Nothing depresses the spirits of a human being more than solitary confinement. By it no "suitable encouragements are afforded for the cultivation of the social affections"—a principle in the government of the London Female Penitentiary that ought to be kept in view by every similar institution. But by this state of probation, the report of the Edinburgh Magdalene Asylum observes, that "*the sincerity of their professions is thus put to the test, and ample opportunity is afforded for undisturbed serious reflection.*" This is a part of the fire and rack system, so often put in force two or three centuries back, for extorting from

people their religious opinions and confessions. It may be safely presumed, that no woman would voluntarily come forward and ask admission into the Asylum, unless she was sincere in her desire to avail herself of the advantages which it holds out for restoring her to virtue and society. The simple fact of unfortunate females making application, does not prove positively the sincerity of their penitence in every case, but neither will two or three months' probationary confinement do so. The real state of their mind, as to penitence or piety, is known only to God; and as favourable an opinion may be formed of its genuineness from the fact of their application to be rescued from the path that is fast leading them on to destruction, as from the protestations and confessions which they make at the termination of their probationary months. Besides this, unless the work of grace has already commenced in their heart, the "ample opportunity" which is thus "afforded for undisturbed serious reflection" only aggravates their misery, and gives them a very erroneous idea of the objects and intentions of the institution to which they have fled for refuge. It is only the experienced Christian that can turn solitude to advantage, and say with David of old—"I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." "Mine eyes prevent the night-watches, that I might meditate in thy word." "I have more understanding than all my teachers; for thy testimonies are my meditation." How can any one, ignorant of the precepts and doctrines of the Bible, make this the language of their heart? After those received into the institution have undergone a course of religious instruction, and given evidence of their knowledge of the Holy Scriptures, and evinced a pious turn of mind, then allow them time for "undisturbed serious reflection" and communion with their God.

From the nature of the habits to which prostitutes had been accustomed previous to their reception into the Magdalene, any thing like strict and harsh discipline is sure to operate unfavourably on their minds, and make them dislike their new situation. "Every female" should be "gradually inured to industrious habits," and gradually and mildly instructed in the things that pertain to her everlasting peace; and ought at all times to have

the society of one or more of those who have been for a considerable time in the institution, and in whom the directors can place the utmost confidence. Those who have followed the same wicked life as themselves, and who have seen the error of their ways, will be much more welcome companions, for a short time, than the matron, superintendents, or visiting members of ladies' committee. Their tempers and dispositions must be carefully studied; and they must be fully reconciled to their situation before " such instructions and advice," as are communicated by the persons just referred to, will be of any benefit. The first step to be taken with them, when they are admitted into the institution, is to render their situation agreeable, and deal with them by flattery rather than by force. It was formerly stated that all prostitutes are like pampered and spoiled children, and wish to have their own way; and, so far as consistent with safety to their own character, and the purposes for which the institution was established, they ought to be allowed the free exercise of their own will; and they ought also to be encouraged in the " exercise of kind affections, by gratifying them in the preference of particular associates, provided this preference appears to be founded on commendable principles." In this way, those of similar tastes and dispositions will always unite, and the utmost tranquillity and peace will reign throughout the establishment. Had these principles been more attended to, the directors of the Edinburgh Magdalene Asylum would not, as in their last report (1837), have had to state that " 44 left the house of their own accord," and " three absconded," which is nearly two-thirds of the number admitted during the same period.

It matters little what the regulations of any Magdalene Asylum may be, unless the objects contemplated by the managers be attended to by the matrons and superintendents. These, even without infringing upon the laws laid down by the directors, have it in their power to render the inmates perfectly miserable and unhappy. A single word or look will sometimes do more to make a woman cheerful and happy, than the best laid scheme which the directors could contrive; and hence the importance of securing the services of a person with the requisite qualifications for the

office of matron. She ought invariably to be a woman endowed with unbounded benevolence, great firmness, and the power of discriminating character, so that she may be enabled to accommodate her mode of address to every individual in the establishment, in such a way as to win their favour rather than give them offence. Her temper ought to be at all times unruffled; and when she has occasion to rebuke any of the females under her charge, she ought to do it with mildness and compassion. Above all things, she must be enlightened and pious; for religion is the only thing that will make her feel and sympathize with these unfortunate women, who have to look to her as a mother, and who are placed there to be benefited by her example and instructions. It may be justly inferred, from the fact of so many leaving of their own accord and absconding, that the parties felt uncomfortable and unhappy; and this state of unhappiness, it is believed, arises in most instances from the want of a well qualified person as matron. It has already been stated, that 2429 penitent females had been admitted into the London Female Penitentiary since it was established. Out of this number only 316, or about 13 per cent., have eloped and left the house at their own request; while of 814 admitted into the Edinburgh Asylum, 435, or 53½ per cent. have absconded and left the institution of their own accord. Let those who are most able explain how this should be, if the suggestions already offered will not account for it.

It being an acknowledged difficulty, that few females can be found qualified for undertaking all the duties incumbent upon a matron of a Magdalene Asylum, it becomes a question how far it would be proper to appoint a male to the governorship of these institutions. Hitherto, so far as the author is aware, females have uniformly been placed at the head of these establishments for a very obvious reason; but while this custom is attended with some advantages, it has also its disadvantages. Females generally have not the same respect for, nor are so willing to submit to, the directions of one of their own sex, in an institution where none but females have the management, as they would otherwise have for the same individual were a male at the head of the establishment; and those more especially who had been for a time accustomed to

habits of licentiousness, would have less hesitation in evincing a spirit of insubordination than those who had been differently trained. The slightest mark of disrespect shown towards a matron by any of the females under her jurisdiction, is sufficient at any time to kindle unpleasant feelings in her breast towards the person who refuses to execute her commands; and in this way a dislike is formed between the parties, which breaks up the harmony and good-will which is necessary for the peace and prosperity of the establishment. Now, were a governor at the head of the house, much of this unpleasant feeling would be prevented. Both the matron and the other party would be more careful of their conduct; and he would seldom be called upon to exercise his authority. A governor would feel more for the unfortunate females under his charge, and act more impartially than matrons generally do. He would also take a more lively interest in all the affairs of the institution; and might, from the opportunities afforded him of observation, suggest such improvements in its discipline and regulations as are calculated to further the objects contemplated by it. As the governor or superintendent of such an establishment must necessarily be an individual of undoubted piety and benevolence, perhaps this and the office of chaplain might be advantageously invested in the same person. The matron would thus be relieved from part of the responsibility attached to the situation which she fills, and be enabled to attend more closely to her other duties.

The length of time which penitent females are detained in Magdalene Asylums varies from one to two years. Thus, for example, one year is the term fixed upon by the governors of the Magdalene Hospital and one or more of the others established in London; while, on the other hand, the London Female Penitentiary and the Edinburgh Magdalene Asylum retain the inmates for two years. "Experience has shown," observes the Edinburgh Magdalene Asylum report (1835), "that a longer residence than two years induces habits of dependence, and disqualifies them from again entering upon the active duties of life." Perhaps the period ought rather to be regulated by the natural disposition of

the individual admitted—the length of time she had been following a life of prostitution—the amount of her instruction—her qualifications for following some useful employment—and the manner in which she had conducted herself in the Asylum. For example, a young woman may be thrown out of a situation, and she is in a measure obliged to walk the streets in order to support herself. In the course of a few weeks, she begins to experience the sinfulness of her conduct, and resolves to apply for admission into the Magdalene, rather than perish in her iniquity. A person of this description would be more ready for her discharge in the course of six or twelve months, than one who had abandoned herself to a life of prostitution for a number of years, and had contracted all the bad habits peculiar to those who pursue it. The latter has to struggle against and overcome many morbid desires, such as that of dissipation, lying, swearing, stealing, indolence, &c., which the former had never contracted. Even two years is rather a limited period to eradicate completely some of these bad customs; and instances will occur where a much more protracted residence in the Magdalene will be required.

It is a judicious arrangement to allow the inmates a part of their earnings during the time they reside in the Magdalene Asylum. This is a principle that appears to be acted upon by the directors of most of the institutions that are established for the reception of penitent prostitutes. It excites the females to industry, besides forming a fund which will prove of considerable benefit in furnishing them with dress and other necessaries at the time of their discharge. The managers of the Edinburgh Asylum allow each of the females, when they are discharged, clothing to the amount of 30s., which is also a very commendable practice, but is not attended with the same advantages as the other plan just referred to. Besides furnishing them with the necessary articles of dress, "at the discretion of the committee," the London Magdalene Hospital has the following important regulation:—"Every woman who is placed in a service, and continues there one year to the approbation of her master or mistress, upon its being made appear to the committee that she has behaved un-

exceptionably, is entitled to a guinea as a token of their approbation of her good behaviour." "An additional guinea may be given whenever the committee think proper."

It is of the utmost importance that no female be discharged from the Magdalene Asylums before a situation is provided for her, or means adopted to return her to her friends. Unless this is attended to, she is very apt to recur to her former evil courses. "It is an invariable rule" with the London Magdalene Hospital, "not to dismiss any woman (unless at her own request, or for ill conduct) *without some means being provided by which she may obtain an honest livelihood.*" Unfortunately for the success of the Edinburgh Asylum, the directors have not been enabled, from want of funds and other circumstances, to attend to this principle so much as they ought to have done; and unless the public become more disposed than they have hitherto been to countenance them in their labours, it must continue to be a comparatively useless institution. Before the public, however, can make any active exertion in its behalf, the system of management must be completely changed. The self-elected body of directors must give way to one of a more popular nature. It is in the mean time, in every sense, a private institution; and until it become one of the publicly recognised charities of the city, no great amount of good can be expected to result from it. It ought at all events to be placed on the same footing as the House of Refuge and Lock Hospital; and either receive an annual parliamentary grant, or a sum similar to that received by these other institutions from the police or city funds; and every respectable citizen ought to be eligible as a director.

In order that all the benefits to which reference has been made may be derived from Magdalene Asylums, they should uniformly be situated in the country, and surrounded by a sufficient space of ground, laid out as a bleaching-green, gardens, &c. In this way, the females would be removed from the noise and bustle of a crowded town, and have free exercise and employment in the open air. This is desirable above all things, as it would conduce both to their health and personal enjoyment. There, moreover, would be more like the appearance of liberty reigning in and

about the establishment, which would promote the hilarity of the inmates. The present situation of the Edinburgh Magdalene is in every respect objectionable. Its external appearance, with its large gates and high walls, gives it too much the semblance of a madhouse or prison. This is apt to produce on the minds of the females, when they first enter it, some very gloomy and frightful apprehensions as to its real nature. There is, likewise, not sufficient space around it for exercise to the inmates; and, even although washing and dressing did form a part of the employment of those who have fled to it, still it would be necessary to send the clothes elsewhere to be bleached and dried, as the place is continually enveloped in smoke, from its immediate vicinity to the gasworks and other factories. Being overlooked by the contiguous dwellings, the females cannot venture out of doors without being observed by the persons who occupy them, which may easily be conceived to be very disagreeable to their feelings. Now all these inconveniences would be avoided, and many benefits conferred upon the unfortunate inmates, by removing the establishment to a different locality. As situations in the country are at all times preferable to those in town for the females when they are discharged from the Magdalene, perhaps a small farm would prove a highly useful addition to an Asylum of this description, as the inmates might be trained to the kind of work in which they are likely to be employed. Of course, unless this were done, they would be entirely useless for every country situation but that of a gentleman's family.

IV.—THE INADEQUACY OF MAGDALENE ASYLUMS TO ACCOMPLISH ALL THAT IS DESIRABLE, AND SUGGESTIONS AS TO HOW THEY MAY BE RENDERED MORE EFFICIENT.

Allowing that a Magdalene Asylum was perfect in its regulations—situated in a favourable locality—governed by an active, benevolent, and intelligent board of directors—superintended by prudent and feeling servants—and endowed with an ample revenue for its support—it would still be inadequate to accomplish all that is desirable for rescuing the unfortunate victims of prostitu-

tion. All that such an institution does, is to afford a home and a shelter, from pending destruction, to those who already begin to experience the miseries of a life of prostitution. No effort is made by it to search the lanes and the closes of the city, to see if there be any unfortunate young creature, without father or mother, about to fall into the snares which are laid for her downfall, and, by timely advice and assistance, effect her deliverance. Neither does it extend its inquiries into the circumstances of those poor women who have been deprived of their income by the death of their husbands, and who are compelled to embrace a wicked life in order to support their starving children. No visit is made by its directors to the public brothels, to see if there be any young and inexperienced female, newly seduced by the false promises of some unfeeling monster, and yet ignorant of the fearful consequences of the life into which she has been entrapped, and to endeavour to release her from her thraldom. No attempt is made to remonstrate with the hundreds who are hurrying on in the path of ruin, and who never think of availing themselves of the advantages and privileges which a Magdalene Asylum holds out to them. And no means are adopted to assist those who are disgusted with their wicked life, and are desirous to quit it and return to their friends, but, in consequence of the want of funds requisite for their conveyance, are obliged to continue in their sinful career. Thus an important and extensive field yet lies open for the exertions of a benevolent and Christian public—a field which, if properly cultivated, would yield a rich and fruitful harvest of reward.

With a view to meet this exigency, a society should be established in Edinburgh, similar in its nature to that in London, begun in 1835, under the name of "The London Society for the Protection of Young Females, and Prevention of Juvenile Prostitution." The report of the committee of this useful institution, after enumerating a lengthened catalogue of crimes, and exposing the numerous methods adopted by brothel-keepers and procuresses for trepanning young females, and also the barbarous and disgraceful manner in which they treat them when they become contaminated with disease, goes on to say—"Where is the

society to snatch from the seducer's grasp his innocent victim? No friend near to counsel—no extended hand to rescue—no eye to pity. Let it be the work of this Society to stand in the breach, to protect the innocent, to punish the guilty, to bring to the full glare of public censure all the nefarious and hidden transactions practised by the traders in prostitution, to establish a refuge to which the wanderer may be directed, and to employ every lawful means to break up the odious system now in existence." In order to carry out its objects, the report states, that "it is intended to establish branch societies in the metropolitan parishes, for the purpose of co-operating with the parent institution; and when London no longer requires the *whole* exertions of the Society, its attention will be directed to other large towns of the British nation; or, if its funds will enable it, it will not shrink from the task even in its infant state."

"One of the objects of this Society will be to procure an alteration in the existing laws, so that the evidence necessary to convict may be more readily and easily obtained, and to provide a summary and severe method of punishment. This object once obtained, the labours of the Society will be comparatively easy." The objects which the above society have chiefly in view, are, first, To suppress those houses which encourage juvenile prostitution; second, To punish persons acting as procurers or procuresses; and, third, To afford protection to the unhappy sufferers. In the course of one year from its commencement, that Society, with donations and subscriptions amounting to about £143, had succeeded in suppressing several houses of notoriously bad fame, and rescued about fifty unfortunate females, who had either been placed in the various Magdalene Asylums in the metropolis, or otherwise provided for.

A society of a similar nature, and having the same ends in view as the above, might be enabled to do an immense deal of good in Edinburgh, with a comparatively small amount of income. There is a period in the life of every prostitute, when the assistance of such a society would be of incalculable benefit, and be the means of rescuing her from her degraded life. This will appear evident from the following example:—Two lovely girls,

sisters, arrived in Edinburgh from the west of Scotland, in search of a certain kind of employment to which they had been trained from their childhood. Not falling in with it so readily as they anticipated, they were persuaded by an acquaintance who was leading a dissolute life to become inmates of a public brothel in town. They were but a very short time there when both of them felt perfectly miserable, and longed to be relieved from a life which would soon involve them in wretchedness and suffering. Several months passed away before they could realize as much as would defray the expense of their journey home. About the time when they were beginning to be more reconciled to their wicked career, they had collected as much between them as would pay the travelling expenses of one, amounting to about 7s. 6d. The other continued several weeks after her sister departed, and had in the end to dispose of part of her clothes to raise a sufficient sum to carry her away. Unless these girls had escaped at the time they did, the probability is, that, in a few months afterwards, they would not have returned home at all, but have become prostitutes for life. Now, had a society been in existence for rescuing unfortunate females, the girls referred to would have been assisted by its means, and delivered from their perilous situation at the time when they first began to feel it disagreeable. This is not a solitary case; hundreds of females resolve, a few weeks or months after they have embraced a life of prostitution, to break off from their evil ways, who are never enabled to carry their resolutions into effect, either from the want of a friend, or of means to assist them.

The suppression of houses of bad fame, and those low houses which encourage juvenile prostitution, must form a particular part of the duties of any society that may be established. It ought to assist landlords and tenants in their endeavours to eradicate these dens of infamy wherever they are found to be a nuisance, or injurious to the reputation of the neighbourhood; and also to search after, and bring to punishment, every person who is in any way instrumental in leading females into an abandoned course of conduct. Those brothel-keepers who encourage the servants of respectable families to come about their houses, and

especially those having the charge of the children, must be sought out, and brought under the notice of the proper authorities.

Although it is no doubt desirable that as many unfortunate females as possible should be rescued from their wicked life—the haunts of impurity and dishonesty themselves broken up—and every object of inducement for females to join a life of prostitution removed—it is much more desirable to prevent others from being entrapped in the same snare which has ruined so many thousands. In order to the accomplishment of this object, a strict inquiry must be made into the circumstances of the poor, and see what means can be adopted for raising the price of needlework, and also for securing constant employment for the female part of the population. Every encouragement ought to be given to virtue; and those who have no friends to aid them in their difficulties, or are unable to earn as much as will support themselves, should receive assistance, that they may be prevented from falling victims to a life of licentiousness. But, as an inquiry into this important subject will likely form a part of the duties of the Committee lately appointed to investigate into the condition of the Poor in Scotland, it is unnecessary to offer any further remarks upon it.

As every part of Scotland is interested in the suppression of prostitution in Edinburgh, it is the duty of every parish, and town, and village in the country, to contribute to the assistance of a society having the same objects in view as those established in London for the suppression of vice and juvenile prostitution. Most of the expenses incurred by the society, would be in communicating with the relatives, and returning unfortunate females to their native places; and it is no more than justice to say, that these parishes should countenance the exertions of such a society, by affording it pecuniary aid. Twenty shillings annually from each parish would be amply sufficient to carry out the whole objects and intentions of the institution; and this is a very small sacrifice, when compared with the benefits likely to be derived from it.

It is matter of sincere gratification to the author of these pages, that, while he has been investigating into the extent, causes, and

consequences of prostitution, and suggesting the best means for preventing and suppressing it, he is not the only one that is impressed with the thought, that some exertion of the public in behalf of its unfortunate victims, is absolutely necessary. In the report of the proceedings at a meeting of the delegates of "The East of Scotland Abstinence Union," a motion was submitted by Mr Smith of Greenlaw, to the following effect:—"That this meeting appoint a committee to consider the propriety and practicability of forming Asylums where unfortunate females might find shelter and employment, with the view of reclaiming them from vicious habits; and also of offering relief to those who might be otherwise in danger of sinking into the paths of infamy and immorality." This motion led to a discussion in which much painful though interesting information was given to the meeting. It was supported by the Rev. Henry Wight, Messrs Dunlop, Troup, and M'Lean. It being understood that any exertions which could be made by the Union, should extend to all the large towns embraced in it, a committee was appointed to report on the practicability of carrying out the spirit of the motion. It is sincerely hoped that this committee will be assisted in their exertions by every member of the community; and although there may be a difference of opinion as to the propriety of tee-totalism, let that be no barrier to the exercise of friendly feeling and anxious co-operation in another good cause. Let it be observed, in the words of a report of a society having a similar object in view—"Ye who are parents—who may be fondly anticipating days of unalloyed pleasure in the society of a loved daughter, pure as the dewdrop's sparkling gem—think that the horrors of a life of prostitution may be hers. Possibly, when for a moment beyond your watchful care, she may be decoyed, seduced, and ruined by one of those wretches in human form, whose names and pursuits it will be the object of this society to endeavour to eradicate. You are, then, earnestly entreated, as you value the welfare of your own children, as you value the happiness and prosperity of your country, and as you regard the morality of posterity, to co-operate with this society, which offers to every one a large field for the exercise of benevolence."

CONCLUDING OBSERVATIONS.

It is impossible to enter into a detail of every measure which would be of benefit in diminishing the crime of prostitution. It is probable that, after every method has been adopted which the human mind could suggest, the vice will still continue to a certain extent. Some individuals imagine that there is no difficulty in at once suppressing it; while others, equally wise, declare that it is impossible by any means to diminish the number of prostitutes which exist, for, if one is reformed, another will take her place. These are only the assertions of persons who are entirely ignorant of the subject. Others, again, suppose that schools and kirks are the only panacea for prostitution. Without in the least undervaluing the advantages of religious and other kinds of instruction, it may safely be affirmed, that, although there were a kirk and a school situated at the entrance to every brothel, prostitution would still exist. No single measure will suffice to put a stop to it. If good be done at all, it will be by the adoption of a multiplicity of means, among which the removal of the causes will form the most important and successful.

THE END.

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